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UTAH.

MISS MARY E. BERKLEY, SALT LAKE CITY.

Last Sunday, in company with some strangers visiting this place, I attended the Mormon Tabernacle. This is an object of interest to every one who comes to Zion. The Assembly Hall, Temple (not completed), Tabernacle and Endowment House, occupy one block. The Assembly Hall is a very handsome building, modern in style, finished about five years ago, and is used for some evening meetings where a large crowd is not expected. There are pictures on the walls of Joseph Smith receiving the plates, and the order of Melchisedec, and other things illustrating the peculiar belief of the Mormons.

The guide who takes strangers through these different buildings, always takes the opportunity when in this building, to preach quite a sermon, and conclude with an exhortation to be baptized and thereby be saved. The Tabernacle is a large building capable of seating, the Mormons claim, ten thousand people. The roof is oval shaped, and fitting down closely to the windows, gives a strange appearance to the building. The organ is the finest one, it is said, in the United States, outside of Boston. They have a choir of one hundred singers, and furnish good music. The speakers do not prepare their discourses, but are expected to be ready at any time when called upon. They obey the injunction of Scripture. "Take no thought how or what ye shall speak."

They usually tell how they are "persecuted for righteousness' sake." I did not get the name of the speaker of last Sunday, and the first part of his remarks I could not hear. I judged there were others just as unfortunate, for very few in the audience of three or four thousand seemed to have any interest at all in what was being said. They have communion every Sunday, and pass the bread and water while the speaker is talking. There is no solemnity about the service, the children are making a noise, and people coming and going all the time. The bishops stand behind a long table, break up great slices of bread, dip up large pitchers of water from barrels under the table, stop the speaker long enough to bless the bread and water, then give them to the elders who pass them to the people. It all seemed to me like a mockery. The work in our school is going on pleasantly, and we hope good seed is being sown every day. There is

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December
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THE HOME MISSION ECHO.

ISSUED MONTHLY UNDER THE AUSPICES OF

the Woman's American Baptist Home Mission Society,

No. 14 Tremont Temple, Boston, Mass.

MRS. ANNA SARGENT HUNT, Editor and Publisher,

AUGUSTA, MAINE.

GENERAL OFFICERS.

MRS. THOMAS NICKERSON, Newton Centre.

your prayers, and send us ^{AGENT HUNT, Augusta, N.} ^{will} teach to
the crowds who are ready on every hand to hear."

ALASKA.

MRS. IDA ROSCOE, ST. PAUL, KODIAK ISLAND.

About three weeks ago we returned from a visit to Mr. and Mrs. Wirth, my first visit to them since we came to Alaska. We went down on the Alaska Commercial Company's steamer, and were only four hours going, but to get back we had to go about five miles in a small dory to connect with a schooner that had been to another part of the island to load wood. The wind was blowing very hard, and the sea was very rough, and I was glad indeed when we reached the schooner. I like Afogwak very much. We took our photograph outfit with us and took a few pictures. With no bright sunshine to print with this is not easy work.

We saw several women at a creek washing the skins they use for mats, and we tried to get them to stand still and have their pictures taken, but they were afraid and ran away. I have been asked what I thought of Alaska as a mission field for the Baptists. It is rather hard to tell what can be done. Of course the Presbyterians have the southeastern part of Alaska, but in the southwestern part there is but one American teacher or missionary, beside Mr. Wirth and ourselves. The teachers on St. Paul

and St. George Islands are employed by the Alaska Commercial Company. There are a few settlements where there is no priest and no church; in such places, in a short time *much* good might be done, but where the Greek church is established the work will be very slow, although in time, I think a great deal could be done with the rising generation: the old people are so prejudiced that it will be almost impossible to reach them. They are taught by their church that we are the same as the heathen. One boy that went to San Francisco this spring, told the captain of the steamer that "American church all the same as the theater, all sit down, no stand up in church, like Russians do." (They call themselves Russians.) I think the Aleuts will accept the gospel much more readily than the Creoles.

Mr. Petroff, the Department Collector of Customs here, was telling me of an instance that occurred a few weeks ago. He was out prospecting for gold, and wishing to visit a dangerous piece of coast, he told an Aleut he happened to meet, that he would give him a dollar if he would go with him, and take care of his boat. Petroff gave him his breakfast and dinner besides the dollar, and the Aleut said, "God has been very good to me, to-day; I started out to get a few gulls eggs, because I had nothing to eat at home, and He has given me a good breakfast and dinner, besides a dollar." I was surprised to find they ever had such ideas. I do not think the *Aleut women* are as bad as the *Creoles*, although I do not positively know, as the women here in Kodiak settlements are almost all Aleuts. The settlements Oozinka on Spruce Island, and Afogwak on Afogwak Island, are comprised of both Aleuts and Creoles. It will cost a great deal to send missionaries here and support them.

There is no way to get anything here but by the Alaska Commercial Company's steamers, and we have to pay about twice as much for most of our supplies as we would in California. But if the Baptists had the money and would send missionaries here (to Alaska) and keep them long enough, I think they would eventually make many converts. I feel heartsick when I think of the degraded condition of the people, and think that we can do so little for them now; but I hope and pray that we will see the time that we can feel that our work has not been in vain.

One of the girls came in one day while I was

making a cake. I noticed that she watched me very closely, and yesterday she came again and wanted me to go and show her how to make one for the birthday dinner of the priest's daughter. I went and told them what I wanted to make it with, and told them to bring me a pan, the *first thing*, to make it in. They went and brought in the wash bowl that they wash themselves in. They will clean from fifty to a hundred fish and throw offal out in front of their doors, and let it decay. The cold weather is a great blessing to them, for as soon as it gets a little warm, it is almost impossible to walk through the town without holding one's breath.

NEW ENGLAND ECHOES.

[The State Vice Presidents are invited to consider themselves regular correspondents of the *Echo*, and to send items of interest regarding the work in their States. Officers of new Societies and Bands are requested to report formation of auxiliaries to the Editor. Accounts of specially interesting meetings will be welcome.]

O, Master dear! the tiniest work for thee
Finds recompense beyond our highest thought,
And feeble hands, that work but tremblingly,
The richest colors in the fabric wrought.
We are content to take what thou shalt give.
To work or suffer as thy choice shall be;
Forsaking what thy wisdom bids us leave,
Glad in the thought that we are pleasing thee!

—London Christian.

"What are the three most effective ways of making a missionary meeting a success? First, pray fervently and concisely. Second, present the work comprehensively and attractively. Third, conduct all proceedings of the meeting in a thoroughly business-like manner."

NEW HAMPSHIRE.

On Wednesday, Nov. 9, a goodly number of ladies, representing the mission circles connected with the churches of Portsmouth Association, met at Dover. The exercises of the day were opened by a devotional meeting led by Mrs. Moulton of Exeter. Miss Moses then taking the chair, an address of welcome was read by Mrs. Turner of Dover, in which she spoke of the imperative call to Baptists, to engage earnestly and heartily in mission work; after which a letter from Mrs. Greenwood, State Secretary, was read by Mrs. Garland in which the same call was emphasized.

Reports from the circles in Dover, Great Falls, Portsmouth and Exeter, were somewhat encouraging.

THE HOME MISSION ECHO.

ISSUED MONTHLY UNDER THE AUSPICES OF

The Woman's American Baptist Home Mission Society,

No. 14 Tremont Temple, Boston, Mass. 1887.

MRS. ANNA SARGENT HUNT, Editor and Publisher,
AUGUSTA, MAINE.

SACRIFICE.

Very often a sentence in a teacher's letter gives us some idea of the sacrifice that enters into their work for the Master. Mrs. Roseoe of Kodiak, Alaska, whose first letter to the *Echo* will be gladly read in this number, wrote in August: "Our little boy has been very sick the last three weeks, but the doctor says he is all safe now. We have come very near losing him twice since we came here. The climate is so damp and cold that if I let him out of doors to play he is sure to take cold, and have the croup, and the doctor says he needs to be out. /I have almost reached the point where I feel like going out and sitting down with the women on a log in the sunshine, when there is sunshine for a few hours. I dread to think of the long, cold, dark winter, when we will have no mail for six months, and the only American lady now living here beside myself will go to Vermont for the winter, but I feel that we shall be cared for by Him who careth for even the sparrows."

ALASKA.

MRS. IDA ROSCOE, KODIAK, ALASKA.

Several months have passed away since I received your letter; mail does not leave Kodiak very often, and it has seemed that there was always something to prevent my writing when I had a chance to send a letter. Some of us have been sick almost all of the time for the last five months, the cause of which I think is so much rain and dampness; we are all just recovering from pneumonia now. There have been over forty cases and five deaths from it. We had more clear weather in September than in any month since we came here over a year ago. In July we had only six days of good weather, and some of them were cloudy.

I have been obliged to give up my school for some time, but intend to commence again next week if I get strong enough. Mr. Roseoe was compelled to lose two weeks when he had the pneumonia, but so many of the children were sick at the same time it did not make much difference. The school has been very small so far this year, but now that the sickness is, as we hope, about over, I think the attendance will be better, but you know how American children would attend school if not encouraged by their parents, but instead discouraged, and I assure you these children love study no better than

our children at home, and most of the parents and the priest do all they can to get them to stay away from school. A few of them send their children very well.

I never before saw so much drunkenness as there is here. One of the principal church officers and the woman he lives with (she is the wife of another man) keep a saloon and make their own beer and whiskey, and from my window I can see the poor drunken men staggering away by the dozen. This fall when the men came home from hunting and were paid for their furs, they all got drunk and there was a steady line of men, and some women, going to this house for beer. They would come away staggering and some of them would be trying to carry a pail of beer home with them, but generally, I think there was but little beer left in the pail when they got home. It is nothing uncommon for the priest's whole family to be so drunk they can hardly walk.

I have tried to get some of the girls to stay with me and go to school, and evenings and Saturday's I would teach them how to do housework; but I have never succeeded in keeping one over a month, and all the Americans here say that is doing well. They don't want to be confined to anything, but spend most of their time in visiting, dancing and sleeping. They live principally on fish, bread or crackers, and tea. Some of their houses are dirty, and smell so badly, it is almost impossible to enter them. Some of the women that are married to Americans are very good housekeepers. They all love fancy work and are very quick to learn how to do it. The morals of the women are very bad.

In order to do efficient missionary work it is necessary for us to understand the Russian language as very few of the people, especially of the women, can understand English. We can already speak the language considerably. The people have a great prejudice against learning English. They are taught that all people outside of their church are heathen. Hence some of them that know some English will not speak a word of that language. Our school, however, is having an effect plainly to be seen. Some of the pupils who began with the alphabet a year ago can now read in the 4th reader. We teach them English by means of regular translating exercises. We have lots of testaments, bibles and Sunday School cards, and endeavor to get the people to think about religion. We want to supply every one with religious reading, that will accept and study the same. It requires much faith to think that much can be done with a people so steeped in superstition and so stubborn; but we trust the Lord and no doubt in His own good time He will bring it to pass.

March 1888

Many thanks are due Rev. Sheldon Jackson, D. D., for the *North Star*, just started at Sitka, Alaska, and placed on exchange with the *Echo*.

The following reference to a Presbyterian missionary and wife, may remind our readers that our own Mrs. Roseoe shares the same deprivations and self sacrificing labors for Christ that come to the workers of our sister denomination:

"When the steamship Idaho, in November left Mr. and Mrs. McFarland in their Alaska home, he and his family were cut off from communication with the outside world and from mails, until March or April. No wise, earthly friend within reach for consultation, no physician to be had in case of sickness; living among a barbarous heathen people, that they may lead them up into a Christian civilization. It is the price that brave, Christian men and women give for the privilege of benefiting humanity."

Home Mission Echo Oct 1888.

From Mrs. Roscoe, our lone worker in Alaska, there comes to our treasury ten dollars in response to one of the many calls for help that often come up from some part of our mission work. From the far off Burman city, Moulmain, comes the *Echo* subscription of our dear missionary, Miss S. B. Barrows. May God have both these beloved sisters in His tender keeping.

Mrs. Roscoe of Kadiak Island, Alaska, is unable to do constant work, but she will continue to be our teacher and give her services.

At a Board meeting held in April, it was voted to appoint a teacher at Wood's Island. A letter from Mr. Roseoe informs us it is unsafe to send a single woman, or even two single women to this island, because of the drunken white men, as well as the natives. We are in correspondence with Dr. Jackson, with reference to the matter, and hope soon to find some place to send a teacher.

We ask the prayers and sympathies of the women of our churches for the work we have planned for the coming year. The field is broad, and sin

THE ALASKA ORPHANAGE.

Arrangements for building the Orphanage in Alaska are being pushed forward as rapidly as possible. The lumber and needed material has been purchased by responsible parties in San Francisco, and is now upon its way to Wood Island in the Kadiak District where the building will be erected. Mr. Faodorff, the government teacher at Karluk, will probably superintend the erection of the building. We need an earnest Christian young man who, with his wife, will be willing to take charge of the work. Religious and secular teach-

ing will be needed in this home, as well as Industrial training. It must be remembered that the Kadiak District is about 600 miles beyond Sitka, and there is no communication with the outside world from November until May. In order to begin the work at once a teacher must leave San Francisco in October. Application can be made to Rev. F. L. Hazelwood, Tremont Temple, Boston, Mass.

M. C. REYNOLDS,
Cor. Sec. Woman's Am. Baptist H. M. S.

VOL. V.

AUGUST 1A,

THE HOME MISSION ECHO.

ISSUED MONTHLY UNDER THE AUSPICES OF

The Woman's American Baptist Home Mission Society,

NO. 14 TREMONT TEMPLE, BOSTON, MASS.

MRS. ANNA SARGENT HUNT, Editor and Publisher,

AUGUSTA, MAINE.

In response to an appeal from Dr. Sheldon Jackson, our Board has voted to send a teacher to Wood Island, Alaska.

THE HOME MISSION ECHO.

ISSUED MONTHLY UNDER THE AUSPICES OF THE WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY.

Subscription Price per year, - - 25 cents.
Five copies and upwards, to one address, 20 cents.

All subscriptions, with money enclosed, and all communications for the paper, should be sent to

MRS. ANNA SARGENT HUNT,
Editor and Publisher,
Augusta, Maine.

Money for all other objects, including "Precious Jewels" and "Young Volunteers," should be sent to

MISS MARGARET McWHINNIE, Treasurer,
14 Tremont Temple, Boston.

ELEVENTH ANNUAL MEETING.

In response to pleasant notes of invitation, a goodly number of ladies, principally State Vice Presidents and Directors, met the President of our Society and some members of the Board in Workers' Conference, Tuesday P. M., May 7, in the chapel of Tremont Temple, Boston. Mrs. Nickerson being absent at the opening of the meeting the Vice President was called to the chair. Mrs. Post of Burlington, Vt., led in prayer, after which a series of questions, gathered from various sources, was read and informally discussed.

We have, for convenience, arranged the reports according to the regular order of States, although not all were given in the forenoon session. After Vice Presidents reports, Miss A. B. Merriam, in a clear concise manner, spoke of the distinctive work of the Societies of the East and West. We ask of

Cambridge, Mass. Feb. 18, 1891.

Dr. Sheldon Jackson,

Dear Sir:

I want to talk with you a little about a Baptist orphanage in Alaska, of the pros and cons. In the minds of some there are many cons. Let me give you some of the objections and ask how you would meet them. 1st, It would be difficult for a missionary who gave himself wholly to missionary work to get access to the houses or hearts of the people", on account of opposition of Greek priests.

2d. We might not for two or three years get more than twelve or fifteen children. 3rd. It would be slow work under great disadvantages. A large expenditure of money and but small returns.

My heart protests against the people in obscure corners being left, and because of this I write you for information. At the same time as I listened to you in Bromfield Street Church, and heard you speak of the Methodist orphanage, and that the orphans numbered fourteen. It did seem a large outlay of money, and a small return, when you remember how many orphanages might be supported by the same amount among the needy multitude of our country. Can better work be done by and by after public schools have begun their work? If a missionary and wife should be sent to Alaska independent of any connection with Government, could they find a place to work, and a home to live in? And what would be the expense of such a missionary?



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If one of the ice buildings you mentioned could be arranged for a home, **what** would be the cost of starting and of caring for it yearly? The hearts of many turn to that work. You have increased their interest. Many of the Board are anxious to do more in Alaska, and we will be very glad of any light you will give us, while I am sorry to take your time.

Yours sincerely,

Mrs. James McWhinnie.

Cambridgeport,

27 William St.

our readers a careful perusal of the abstract given in another place.

The large map of Alaska that had been hung against the wall was now most effectively brought into use by Mrs. James McWhinnie of Cambridgeport, Mass., who described many of the geographical features of this country, and afterward read a comprehensive paper, extracts from which we hope to present in some subsequent issue. The extent of our national boundaries was vividly indicated by the speaker in the remark, "It is said that ours is a country on which the sun never sets. When it goes down in the farthest point in Alaska it is an hour high in Maine." Reference was made to the prophecy that a trip from the new to the old world may sometime be made by R. R., as, considering the achievements of the past, Cape Prince of Wales may be connected with Asia, and the mountains of that country may be tunnelled as others have been penetrated. We wonder if it is commonly remembered that Alaska contains the highest point in America, Mt. St. Elias, 19,700 feet high. After Mrs. Reynolds had spoken of the "Prayer Card" which has been issued by the one in charge of the

Connection Monthly February Alaska. 1891

We have had no letter from this far Northland in the MONTHLY for some time and so give place very gladly to the following one from Rev. W. E. Roscoe, of Kodiak, as we believe it will be of much interest to our readers. The "orphanage" he speaks of, is a contemplated one to be established on Wood Island, an enterprise very greatly needed. Brother Roscoe writes under date

of September 29, 1890, and we can only give extracts from his long letter:

"Yours of July 12th reached me a few weeks ago after having miscarried and been delayed a little. Until recently there has been no opportunity of sending an answer. We were pleased to learn of the appointment of Mr. Feodorf. His being a Russian by birth, will, I believe, if he is steadfast in our faith, be a great advantage to him. I believe Brother Wirth would have come back to Afognak, had his wife's health been good last June. I did not realize how much the Afognak people loved him till two or three days ago. Two of his old friends were here and enquired so feelingly about the old teacher, 'stäre oochetel.' They said that whenever a vessel came into the bay the children would cry out: 'Maybe the old teacher is on board coming back to us,' and that all of their people, Aleutes and creoles, want Brother Wirth to come back. Brother Wirth's knowledge of the vernacular of Afognak rendered him an efficient missionary. At Karluk, there

are several hundred white men annually employed during the spring and summer months. Most of these rough, heathenish fishermen are Europeans (Scandinavians, Italians, and Germans), but they generally understand and speak English. There are but few white men in our own settlement of Kodiak, but the Scandinavians predominate. Our denomination has demonstrated that the Scandinavians are very susceptible to Christianity; and from numerous conversations I have had with these people I have sometimes thought converts from among them would be the beginning of a Baptist Church in our town. Some of them have taken creole wives and if they themselves can be converted their families will be the next ones reached. One Russian Finn has sent his girl regularly to our house for religious instruction on Sundays for several years, and although I once thought he had been converted, the drink curse has led him down and I cannot induce him to take his girl entirely away from the Greek Church. He is still, however, a faithful friend to us.

"In answer to your question: 'Is there a necessity for an orphanage?' I answer, yes. There are quite a number of destitute orphans in Kodiak, and in every settlement through this part of the country they may be found—poor defenceless children, clothed only in old rags, with no one to provide suitable food or clothing, and living entirely on such charity as may be found among a heathen people. There are numerous destitute children, made so by the drunkenness and hence vagabond character of their parents. In addition to a kind of beer which the natives themselves make from sugar and Graham flour, they succeed in buying large quantities of whiskey from sailors and the more reckless class of traders. The salmon canneries are, generally speaking, a curse to the natives. The Chinese employees bring or rather smuggle immense quantities of 'samshu' into the country, and peddle it out to the natives. In the Aleute settlement of Afognak, the natives have sold the very fur bedding from their huts to obtain this vile stuff. The winter is upon them and until recently they had been so demoralized with liquor that they had not laid in the usual winter's supply of dried fish, their main subsistence. Without money and provisions and clothing, what misery and want will there be in that village this winter, all because of intoxicating liquor! White hunters, recently arrived from the westward, tell me it is the same out there. The natives are demoralized by drink. Now, the future of this place is, that practically they will perish from off the face of the globe, unless they are Christianized—and that soon. It is a fact that the children do not generally show this terrible craving for strong drink. The

pupils of my school are ashamed of their parents' drinking, and we never see them drink any. It seems therefore to be rather an acquired appetite than an inherited appetite. It is only right and just that our Government take orphan children and inebriates' children and put them in a good industrial school under religious teachers, who, in addition to moral and intellectual training, will teach them the cultivation of the soil, the rearing of cattle, sheep, hogs and poultry, the elements of some of the mechanical arts; and the girls, the arts of sewing and cooking. Such a school can be, and should be established in this vicinity.

"At Unalaska, they have such an institution. The Government puts the children into the school. Such action would be necessary here. The Greek Church will fight it with all their might. They would rather see the children starve and die than to see them brought under Protestant instruction and care.

"Another thing we must consider—natives can no longer make an easy living by hunting. Although, in justice, these Aleutes—a harmless and inoffensive people—should be allowed improved rifles, the Government has forbidden the sale of such arms to them. It is rather difficult, therefore, for them to get Winchesters. I have been told (and I doubt it not) that traders frequently get a sea otter worth \$150 from a native for a Winchester which can be bought for \$16 in San Francisco. Improved rifles in the hands of white men are rapidly decimating the sea otters. The past season a schooner brought some steam launches into Alaskan waters, and in a short time they ran down 100 sea otters. Now, it is contrary to law for white men to hunt sea otters, but the law is disregarded with almost perfect impunity. White men married to native women the law regards as natives. On the whole, the outlook for the aborigines of Alaska is dark. We cannot expect the older generation to take up with American ways, but among the Russian-Creoles the younger portion of the population are rapidly acquiring the English language. The influx of English-speaking people in and around the canneries and mines is an aid in this respect.

"I have just heard that a coal mine to the westward is turning out nicely. A schooner left our port this morning for Cook's Inlet for a cargo of coal.

"I opened school about five weeks ago and am getting along very well. The pupils learn rapidly."

MONTHLY TOPICS FOR 1891.

Jan.—Alaska.
Feb.—The Freed People.
March—Our Treasury.
April—Romanism in America.
May—Our Society's work in the past year.
June—The Mormons.

July—General survey of the field.
Aug.—Our foreign population and the evangelization of the West.
Sept.—Mexico.
Oct.—Our schools and teachers.
Nov.—The Indians.
Dec.—The Chinese.

PUBLICATIONS.

List of publications to be obtained of Miss Alice E. Stedman, 14 Tremont Temple, Boston, Mass.

The leaflet "The Work and the Workers" by Mrs. M. C. Reynolds will be sent free on application. Also, Our Literature Mission.

Price, 1 cent each, 10 cents per dozen: Evangelization of the Chinese in America, The Jug Breaking, How the Children Helped Not interested in Missions, What is that inlaine Hand, Story of Silquaian, Somebody is Watching, The Christ Visitor, Little Tong Wong, History of Spelman Seminary, Mormon Polygamy, Indian Picture Writing, Women of Mexico, Eleven Good Reasons for Not Going to Missionary Meeting, How to Kill a Missionary Meeting, Invitation to Missionary Meeting, Why no more Time for the Master's Work, Theresa and her Half-pence, Direct from St. Ives (What Girls Can Do), How Ethel's Penny Built a Church, Nothing to do, The Chinese Women in this Country, Little Indians, Maria Green's Missionary Trip, Benito, O. P. J., Aunt Jerusha's Thoughts, The Great Bright God of Self Restraint, How we Came to Organize, Our Girls, Reasons Why we should Help the Home Mission Work, Story of a Birthday Jug, A Mormon Sunday School, Children's Work for Children, Harvest Concert Ex., Mite Box Concert Ex., Light, Life and Love, Concert Ex., Missionary Concert Ex., Mormonism and its Effect, Talitha Cumi, Preparation for the Master's Work, Will you Lead in Prayer, The Chosen Instruments, One Little Indian, Advantages of Missionary Literature, Mustard Seed and a Mountain, Dollars for Self and cents for Christ, Peculiar People, One Woman's View of Giving, The Widow's Mite, Help the Indians, How to Hold a Home Missionary Meeting, Trifling with a Great Trust, The Home Mission Field, What is Mormonism, Conversion of Aunt Polly's Pocket-book, Alphabetical Roll Call, Rivulet or Reservoir, The Women of Alaska, The Colored Woman of the South.

Price, two cents each, or twenty cents per dozen: Mrs. Carpenter's Talk on Mite Boxes, and Mite Box Opening, Home Mission Lessons No. 1, Home Mission Lessons No. 2, My Neighbor Mexico, How to Make Pennies Grow, The Indians of Indian Territory, What the Helping Hand and Echo did for X, The Moravian Mission on the Kuskokwim, Three Collectors, How our Mission Band Learned to Pray, Pitchers and Lamps, Ezra and Me and the Boards, Mrs. Picket's Missionary Box, No. 234, A Loan to the Lord, A Day at Castle Garden, Mrs. Carey's Flower Basket, The North American Indian, Conversion of Alberto G. Diaz, Unemployed Talent in the Church, Mrs. Emery's Calling, Aunt Sally or the Rich Pauper, Holy Week at Tuxtla, Mexico, Hints for Programmes, Mission Bands and how to form them, Frank Modoc, Mrs. Carpenter's Talk on Mite Boxes (in German), Why should Young Women be interested in Home Missions? Rose Leaves, Memorial Address on Miss Sophia B. Packard, by Dr. H. L. Morehouse, The Moravian Mission on the Kuskokwim.

Price 3 cents each: Why our Society did not Disband, An Afternoon with Hartshorn Memorial College.

Price 5 cents each: Ah Koon Lee (Study and Prophecy of a Chinese Girl), Home Missions as Related to the Evangelization of Asia, Her Son, Alaska—its People, Villages, Missions and Schools.

Price 5 cents per dozen: Seven Ways of Giving.

Price 6 cents per dozen: When St. Chrysostom Prayed, a poem, Tsigonalah the Indian Girl, Only a Little Heathen, Bringing the Ranks up to the Standard, Bible Rules for Giving, It is Now Late, Every One Wanted, Go Tell, How Much Do I owe, Responsibilities of Protestant Women in View of what is Done by the Sisters of Charity.

Price 10 cents per dozen, or 30 cents per 50: Mission Band Exercises, Our Neighbor Mexico, The Cherokees and Some Other Indians, The Freed People—their early history, The Freed People 1863 to 1888, Schools of the Freed People.

Heathenism in America—1. Transplanted Isms; 2. Indian Heathenism; 3. Chinese Heathenism; 4. Sources of Heathenism. Price 10 cents for the 4.

JANUARY BOARD MEETING.

The Board of Directors gathered in Tremont Temple for a two days session in January, on the 11th and 12th of the month. The customary re-

The work in Alaska receives much attention and by vote of the Board a committee was appointed, to be known as the Alaska Committee, and to have charge of the details of the work in shipping supplies, etc. The committee consists of Mrs. J. McWhinnie, Mrs. J. G. Gooch, Mrs. T. C. Evans and Miss M. L. Howard.

Editorial Notes.

We hope every *Echo* reader will give careful attention to the entire articles "Alaska and the New Work of our Society," by Mrs. McWhinnie, and

"Our Alaska Workers," by Mrs. Reynolds. We open the new year with the definite plan for a new work which they present to us. We believe it will give a new impulse to our workers. It will demand loving thought, earnest prayers, consecrated gifts from young and old. The people of Alaska need our help. The proposed orphanage is the open door through which in caring for the bodies and souls of the children, we may give them aid. Will you, my sister, have a part in this blessed work during 1892?

Very helpful general items regarding the condition and needs of Alaska are to be found in the *North Star*, a monthly publication issued at fifty cents per year, in the interests of schools and missions in Alaska, Dr. Sheldon Jackson being one of the editors. Any desiring to subscribe will address the *North Star*, Sitka, Alaska.

The leaflets to be found at the Rooms, that will be helpful with this month's topic, are: "Alaska, its People, Villages, Missions and Schools," by Dr. Jackson, price 5 cents. "The Moravian Mission on the Kuskokwim," price 2 cents, and "The Women of Alaska," price 1 cent.

New publications added to our list this month: "The Women of Alaska," "The Colored Woman

Monthly Topic.

ALASKA.

Ice built, ice bound, and ice bounded,
Such cold seas of silence! such room!
Such snow light! such sea light, confounded
With thunders that smite like a doom!
Such grandeur! such glory, such gloom!
Hear that boom! Hear that deep, distant boom
Of an avalanche hurled
Down this unfinished world!

Ice seas and ice summits! ice spaces,
In splendor of white, as God's throne!
Ice worlds to the pole! and ice places,
Untracked and unnamed and unknown!
Hear that boom! Hear the grinding, the groan
Of the ice gods in pain! Hear the moan
Of yon ice mountain hurled
Down this unfinished world!

—JOAQUIN MILLER in *North Western Magazine*.

ALASKA AND THE NEW WORK OF OUR SOCIETY.

Secretary Seward was once asked what he considered the most important act of his life. "The purchase of Alaska," was his reply. "You may not think so now, but in the time to come you will thus consider it." The wisdom and foresight of the Secretary are now acknowledged.

But what has this purchase done for Alaska? For seventeen years our country allowed this new domain to be without law. A man would kill his wife, and when rebuked would answer, "I bought my wife as I bought my dog, and in like manner I can kill her."

When the transfer was made there were five

schools in Sitka, and schools here and there among the Aleutian Islands. The Russian government gave the Alaskans educational advantages, appropriating some years the sum of \$60,000 for parochial schools. For years the United States failed to continue the schools sustained by the Russians, and to-day after twenty-five years' possession there are but fourteen schools supported wholly by government, and four boarding schools, aided by the government. So few educational advantages have we given them that it is estimated there are now in Alaska 12,000 children waiting to be educated.

The vast resources of Alaska have in the meantime increased our wealth. Its whale and seal fisheries, its furs, its salmon, its mines, are a constant source of revenue. Two islands alone have more than returned to the United States the sum paid for the whole country. These two islands are leased by the government for an annual rental of \$55,000. The Treadwell gold mine on Douglass island is claimed to be the largest gold mine and worked by the largest stamping mill in the world. By all these have we been benefitted, and we now see the wisdom of Secretary Seward's purchase. But we know, notwithstanding its vast products, the country is impoverished, and in many places the people starving.

Its whale and seal fisheries, its canning factories, its cod-fisheries, enrich others, but not themselves. The products of these are taken out of the country, and its inhabitants receive no equivalent. Its factories and mills are worked by imported laborers, these go away and take their wages with them from the country. Its shipping, and Alaska has considerable, is carried on by non-residents. Tourists come and go. It is estimated that 500 tickets at a cost of \$100 per ticket, that is \$50,000, are sold annually. But the cost of the tickets and the subsistence of the tourists enrich the California steamship company and not the Alaskans. Fifty years ago the people were longer lived, but we are taking from them their means of living, for they know no other way than by hunting and fishing.

The only Protestant mission in Alaska when under Russian control was the Lutheran supported by the Russian government. This station was established at Sitka in 1845, not for the natives, but for the Swedes, Finlanders and Germans in the employ of the Russian American Fur Company. After the transfer its support was withdrawn, the minister returned to Europe, and the meetings ceased. Ten years passed before American Christians took up its evangelization. In August, 1877, Dr. Sheldon Jackson, United States Commissioner of Education in Alaska, planted the first mission

at Fort Wrangel (Presbyterian), and he has been very anxious ever since that other denominations should commence mission work.

When a few years ago by advice of Dr. Jackson the secretaries of different societies met with him to confer upon different localities for establishing missionary stations, Dr. Jackson said as there was abundant room for all, it would be advisable to so select the field that no one would interfere with the other. As the Presbyterians with headquarters at Sitka had commenced work along the southeastern coast, they would prefer to remain there. The Secretary of the Episcopalians said as his

society had done some work in the valley of the Yukon they would stay there. The Methodist Secretary said he would take the Aleutian Islands. Then said Dr. Morehouse, "Well, gentlemen, there seems to be nothing left for the Baptists." "Not so," said Dr. Jackson, "in the providence of God the best place of all seems to be left for you." He then described the situation and advantages of the Kadiak Islands, their climate, their people, the agricultural advantages, and above all, *the abundance of water*. "This then shall be Baptist ground," said Dr. Morehouse, and from that time it has been so considered.

Through Dr. Jackson's instrumentality, the Presbyterians, the Methodists, Moravians, Episcopalians, Baptists, Congregationalists and Friends are now doing missionary work in Alaska. The Swedish missionary society has two stations. Twenty-three Protestant stations have been established within twelve years. The Baptist territory comprises Kadiak, Afognac, Wood and Spruce Islands and the region surrounding Cook's Inlet. These islands are 622 miles from Sitka. When under Russian control, Kadiak was at one time the capital of the country. It is now the headquarters of the Alaska Commercial Company for the district comprising Cook's Inlet, and Prince William's Sound. Very fertile land is found in this district, a better class of people, more sunshine, and land better adapted to agricultural products than in other parts of the country. The first church and school in Alaska were here established by the Russians in 1792. Hence they have been under the control of the Greek Church, and this is a great obstacle to missionary work. What are we doing for this field, which for a number of years has been assigned to us, and among whom are people as ignorant, degraded, and superstitious, as the darkest heathen in the depths of Africa?

In September, 1886, Prof. W. E. Roscoe and his wife commenced work here, the former supported by the government, the latter by our Woman's Society at Boston. They received a warm welcome, had not been in the village twelve hours before a delegation of citizens waited upon them to know if a night school could not be established for the married people to learn English. Dr. Jack-

son tells us that a trader a thousand miles away, reading in a San Francisco paper that the government would open a school at Kadiak, sent his wife and daughter to attend the school. Eager not to lose a day they reached Kadiak six months in advance of the teacher. At Afognac, a large island north of Kadiak, in 1886, a school was established, supported partly by government and partly by the Baptists of Seattle. On Wood Island between Kadiak and Afognac, and on Spruce Island northeast of Kadiak, they earnestly plead for a teacher.

The people of these islands are civilized Innuits, or Eskimos, and Creoles or half-breeds. They are an orderly, submissive people, yet without educational advantages for themselves and children.

For two years there has been a strong pressure upon our society to do more work in our portion of the country. It has been felt we must either go forward, or else relinquish the field. But to go forward implied so much that we have hesitated,

doubtful as to the wisest course. We dare hesitate no longer. To do our work there we must have not only a school, but a home for the children. We must establish an orphanage as the Presbyterians have at Sitka, and the Methodists at Unalaska, in the Aleutian Islands. The moral condition of the Alaskans is sad enough. The Governor of Alaska in a recent report says: "During the long period of the Russian occupation of the territory very little effort was made to elevate and change the savage character of the natives. Then followed ten or twelve years of government and military occupation under the American flag, which brought nothing but rum and ruin."

For the homeless, abandoned children of these islands we must provide a home.

In a recent conversation with Dr. Jackson he told the writer that before the Methodist home was established a captain of a whaling vessel brought to the Alaska Commercial Company's office at Unalaska, two children whom he had picked up on the island of Atta, the westernmost of the Aleutian Islands. He had found them alone, and living upon sea-weed. He was met with the question, "Why have you brought them here, we cannot care for them." "Nor could I leave them to perish," replied the captain. "Take them down to the Methodists and see what they can do for you," said they. The Methodist home was not ready; they had no place for them. Dr. Jackson was on board the United States cutter in the harbor at the time, and he was consulted. He urged the Methodists to care for them, urging that any place, any kind of care would be better than they had ever had. And thus before they called God's providence answered, and before they were ready they were caring for eleven such friendless ones. Such an orphanage, such care, we must give to the destitute ones of Kadiak district, we must provide not

only a school but a home for the children, that it may be to that region what the editor of the *North Star* says of the Home at Sitka, "A city of Refuge,' for those fleeing from death, the 'House of Hope,' to those sitting in the habitations of cruelty, the 'House of Help,' to the starving, homeless, friendless waif, an asylum to the slave, the protector of helpless girlhood."

To christianize them we must have them under our good influences all the time. We must clothe and feed them or we leave them to perish. For this Home we must have \$5000 to begin with. Once established and we shall receive help from the government, and we are also confident that we shall receive help in this work from the Baptists on the Pacific Coast.

At the Board meeting of Dec. 3d, it was voted "That the Woman's American Baptist Home Mission Society establish an orphanage in the Kadiak district, Alaska." It was also voted that we ask for the sum of \$5000 for this work. This means not only \$5000 now, but increased contributions for the future. It is an advance in our work, and will demand more money for its support.

We ask every circle, every band, everyone interested in christian work in Alaska to aid us. Take not one dollar from regular giving in any direction, but *increase* your gifts, that you may help us in this undertaking.

The country is far away, its inhabitants are few as compared with others. The same amount of money expended in other places from a business point of view may yield larger returns; but for these reasons shall we leave them to perish? "There were ninety and nine that safely lay in the shelter of the fold," but the one far away appealed to the heart of our Master. And why were the Israelites God's chosen people? Hear the words of God's servant, "The Lord did not set His love upon you nor choose you, because ye were more in number than any people, for ye were the *fewest* of all people; but because the Lord loved you He brought you out with a mighty hand and redeemed you." Let the same manner of love be in us as was in Christ Jesus, and by all the precious memories that love has brought to us, and to our children, let our hearts respond by generous gifts to the friendless, homeless ones in Alaska.

Mrs. J. McWHINNIE.

For the Board.

Cambridge, Mass., Dec. 14.

[The writer acknowledges her indebtedness to Dr. Jackson's "Alaska."]

OUR ALASKA WORKERS.

As our Society has decided to work in Alaska it may be interesting to look at some of our Baptist workers in that far away land. Mr. W. E. Roscoe is employed by the government, but he is a Baptist, and with his noble wife has done good service in

Kadiak. Mrs. Roscoe was for a time supported by our Society and only gave up her work because of failing health. In June Mr. and Mrs. Roscoe came to California because of the serious illness of Mrs. Roscoe and little Grace. As they were not able to return in September a substitute has been placed in the school until the steamer goes up in the spring. Mr. Roscoe writes Dr. Jackson in a recent letter, "My dear ones are much better. We accomplished much in the five years of our work in spite of opposition. Those years were fraught with anxiety for our school and mission, but after all they were the happiest years of my life. We were too busy to be lonesome, and the dear Lord was with us in our isolation. We expect to spend the winter in study, and the enjoyment of church privileges, with a view to returning to Alaska next spring." Mr. Roscoe also writes under date of Feb., 1891, "In answer to your question, 'Is there a necessity for an orphanage?' I answer, yes. There are quite a number of destitute orphans in Kadiak and in every settlement in this part of the country they may be found—poor, defenceless children, clothed only in old rags, with no one to provide suitable food or clothing, and living wholly upon such charity as may be found among a heathen people. There are numerous destitute children, made so by the drunkenness of their parents. In addition to a kind of beer which the natives make from sugar and graham flour, they succeed in buying large quantities of whiskey from sailors and the more reckless class of traders. In the Aleute settlement of Afognak, the natives have sold the very fur bedding from their huts to obtain this vile stuff. The winter is upon them and until recently they have been so demoralized with liquor that they

have not laid in the usual supply of dried fish, their main subsistence. Without money and provisions and clothing, what misery and want will be in their village this winter, all because of intoxicating drink. White hunters coming in from the westward tell me the same story. The future of this race is that this people will perish from off the face of the earth unless they are christianized and that soon. The children do not show this love for strong drink. It is an acquired rather than an inherited appetite. It is right that these orphan children and inebriate children should be put in a good industrial school under religious teachers, who will teach them in addition to intellectual and religious instruction, the cultivation of the soil, and some of the mechanical arts, and the girls the art of sewing and cooking. The government must put the children into the school. Such action would be necessary here. The Greek Church will fight it with all its might. They would rather see their children starve and die than to see them brought under Protestant instruction and care." We have the assurance from Dr. Jackson that the government will aid us in our work.

Mr. and Mrs. Faordorf are also working in Kadiak. Mr. Faordorf is a Russian, and a graduate of a naval school in Russia, corresponding to our school in Annapolis. Graduates from this school must serve fourteen years before they can graduate. They are obliged to learn a number of trades. Mr. Faordorf learned carpentry, shoe-making and bridge-building, and other useful things that aid him very much in his work as a missionary. Mr. and Mrs. Faordorf were baptized by Dr. Henry of San Francisco. In a personal letter, Dr. Henry says: "Mrs. Faordorf is a woman of remarkable experience and will unquestionably make a fine worker. She has a Catholic convent education besides her experience and education since becoming a christian. Her conversion and subsequent career have been exceptionally deep and interesting."

I received a letter from Mrs. Faordorf some weeks ago, in which she tells of her desire to secure an orphanage. "My daily school numbers from 38 to 40 pupils. Twenty-one of these are orphans and we are obliged to support them in the best way we can. They are without food or clothing and have no home. My sewing school numbers from 70 to 90 and their ages range from five to fifty years. They are only too willing to learn and want to be like us. It is wonderful how these people long to hear the word of God. Our Sunday-school is always full. Please help us if you can. It is a fearful life these children lead without a home."

One other worker went with Mr. and Mrs. Faordorf to Alaska, one year ago, Mr. Constantine Nichols. He was a young Russian, twenty-four years of age, the son of a state clergyman in Russia, and an only child. He was thoroughly educated in the government schools, for the priesthood, but during his seminary course he was impressed with two things: first, that Jesus wanted converted men to preach, and second, that they were to preach the simple gospel. As he was not converted and would not be allowed to preach the

simple gospel he refused to enter the priesthood. The federal authorities were invoked. He still refused, for which he was banished to Siberia for eight years to hard work on bread and water. At the expiration of four years bitter experiences he managed to escape to San Francisco, where he met Mr. Faordorf, who succeeded in bringing him to Jesus in a remarkable conversion. Dr. Henry baptized him and spoke of him as a cultivated, scholarly man. Dr. Sheldon Jackson, who was with us a few weeks ago, told me that the life of this brilliant young man is ended. After reaching Alaska, so near his former prison-house, and with much to remind him of former scenes, he was haunted with the thought that he might be taken back to Siberia. He struggled against it, but one day during a fit of temporary insanity, he took his life.

Such in brief is the history of our workers in Alaska. We would advise every one to read the books and pamphlets upon Alaska, written by Sheldon Jackson, Mrs. Willard and others. The tract, Kuskokwim, an account of the Moravian mission in Alaska, is for sale at 14 Tremont Temple.

A few years since a tract entitled, "Letters from Sisters to Sisters," was sent out from one of our missionary societies. The stories of shame and suffering which were told about the women and girls of Alaska filled us with horror. When Dr. Jackson was with us in November I asked him about that tract, and said, "Can I tell the women of our churches that such things exist now in Alaska, or have the last few years changed the condition of women?" He answered, "Tell them that where the gospel has touched their hearts there has been a change. But where Christ has not been lifted up, as in a large part of the Baptist territory, *the half has never been told of misery and sin and crime.*"

Oh, my sisters, as you gather your little ones around you at this glad Christmas time, remember the orphans, and the child wives of Alaska. "Freely ye have received, freely give."

MARY C. REYNOLDS.

Our Young Folks.

We want to remind all our young people that the Board will depend very much upon their interest and co-operation in establishing an orphanage in Alaska, about which much is said in this number.

DECEMBER BOARD MEETING.

We counted it a great pleasure on the morning of Dec. 2d to be at the closing Board meeting of the year, to greet our President and the earnest women who have our society interests in special charge. After the reading of the 13th chapter of 1st Cor., prayer by Mrs. Reynolds, and the reading and acceptance of the records of the last meeting and the Treasurer's report, the business of the day was introduced. The main item and the one that will most interest the women and young people of our churches was the discussion of the work in

Alaska and the vote to establish an orphanage in the Kadiak district.

Mrs. McWhinnie was asked to prepare for the January *Echo* a statement of the needs and proposed plan of work.

Most interesting reports were read from various schools. Provision was made as far as possible for special and imperative needs.

OUR SCHOOLS AND TEACHERS.

Kadiak, Alaska: Mrs. Nicholas Faordorf.

AUGUSTA, ME., MARCH, 1892.

We place before our readers the pictures of our workers in Alaska, Mr. and Mrs. Faordorf, and that of Mr. Constantine Nichols. Something of their history was given in Mrs. Reynold's article in January *Echo*. It will be remembered that Mr. Nichols (the one on the right in the picture) was a young

Russian, educated for the priesthood. Becoming converted, he was banished to Siberia. Afterward, escaping to San Francisco and thence going to Alaska, he was haunted with the thought that he might be taken back to Siberia; and one day, under the terrible pressure of this fear, he took his life.

To Mr. and Mrs. Faordorf is open a wide field for usefulness in Alaska.

HOME MISSION ECHO.

ISSUED MONTHLY UNDER THE AUSPICES OF

The Woman's American Baptist Home Mission Society,

April 14 TREMONT TEMPLE, BOSTON, MASS. 1892

MRS. ANNA SARGENT HUNT, Editor and Publisher,
AUGUSTA, MAINE.

THE CRY OF THE ALASKAN CHILDREN.

BY DR. JAMES MCWHINNIE.

[Dedicated to the King's Daughters of the First Baptist Church, Cambridge, Mass., of which he was pastor.]

Far from the islands of Behring's dark sea
Comes the sad cry of the children to me,
Wandering, homeless, friendless, forlorn,
Lightens their darkness no ray of the morn;
Lambs that the Lord came from Heaven to save,
Hear their sad wailing borne over the wave:
"Long is the darkness that over us lies,
When shall the dawn of the morning arise?"

Once we had plenty, the sea was our store,
Seals and the walrus came thick to the shore;
Now they are going, we follow their fate,
Haste, lest your aid be forever too late;
Save our dark race from the grave of despair,
Hear our entreaty, O, answer our prayer!
Low on the sand by the storm-beaten graves,
Kneeling we call to you over the waves.

Pity the orphans whose land they have sold,
Fatherless, motherless, starving and cold,
Give to us only the crumbs you let fall,
Help, in the name of the Father of all;
Give to us, starving in body and soul,
Pity our poverty, grant us your dole,
Ye, whom our mines have enriched with their gold,
Ye, whom our furs cover warm from the cold.



Out of our misery gather us in,
Give us a refuge from suffering and sin.
Lambs are we, lost from the Good Shepherd's fold,
Gather us in from the rain and the cold,
Tell us of Jesus, and teach us to pray,
Tell us of Heaven, and show us the way;
Then shall our song be heard over the waves,
Blessing and glory to Jesus who saves.

Tune: "Angel of Peace."

We were not at all proud of the pictures of our Alaska workers in the March *Echo*, and we are entirely certain that the last atom of personal vanity will take leave of Mr. and Mrs. Faodorff when the paper shall reach them. Our subscribers with their characteristic good nature at all our editorial efforts have been pleased to respond most cheerily to our expressed regrets, hastening to relieve us of any blame we might take to ourselves. A lady whose letters are always a source of joy, says, "We can hardly use the conventional expression as to the 'clearly cut features' of our Russian friends, and for a missionary Mr. Faodorff has a suspiciously battered appearance, but the generally misty effect may be owing, or at any rate attributed, to the haziness of the Alaskan atmosphere." Seriously, the original photograph was excellent. We were

at pains to procure a plate which on paper with smoother surface than our own made a fine proof, but the results were such as our friends have already observed and which we fervently hope will not again occur.

MARCH BOARD MEETING. 1892

On account of the severe snow storm of Thursday, March 3d, it was impossible to hold the Board Meeting at the regular time, and the meeting was called for Tuesday, March 8th. The recent death of Dr. McWhinnie threw a heavy shadow over the meeting. To some of the members he was a warm personal friend. The valuable service which Mrs. McWhinnie has always given to our work, was ably supplemented by her husband. His counsel has been wise and judicious, and by voice and pen he has often helped in time of need.

As we gathered in our accustomed place to take up the business of another month, we felt like making as our own the words of another:

"I wonder sometimes that the world goes on
Since his royal heart stopped beating,
I wonder that men can toil and plan
And women can smile their greeting;
I wonder that even the children at play
Do not pause as if touched by sorrow,
I wonder that any who loved him can care
For the losses or gains of to-morrow;
Since never again, this day or another
We shall find what we lost at his going—our brother."

Comforting and tender were the passages from Holy Writ as read by our President, and we were enabled to "Lift up our eyes unto the hills from whence cometh our help," remembering in our sorrow that he is singing the new song before the throne arrayed in the white robes which have been washed in the blood of the Lamb. "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat." Prayer was offered by Mrs. Reynolds, commending our

stricken sister and her family to Him who doth not willingly afflict his children.

It was the wish of the Board that some expression of our sympathy and love should be extended to Mrs. McWhinnie in her great sorrow, and the following resolution was passed:

"The ladies of the Board of the Woman's American Baptist Home Mission Society desire to express their heartfelt sympathy with their dear friend and co-laborer, Mrs. McWhinnie, in the heavy blow which has fallen upon her and her children, and to assure her of their loving thoughts and prayers in this hour of her great sorrow. They also wish to express their own sense of loss, and their sincere appreciation of the unvarying kindness and helpfulness with which Dr. McWhinnie has ever responded to calls for advice and counsel from this Board."

The Secretary was requested to send a letter of sympathy to Mrs. A. P. Mason, a valued member of this Board, as she watches by the sick bed of her husband. Dr. Mason has been the friend of this Society from its beginning, and his continued illness brings sorrow to many hearts.

A letter was read from Rev. A. T. Brown, chairman of Chinese work at Butte City, Montana, telling of the brightening outlook of this mission, and the good work accomplished by Mrs. Whitmore.

Dr. Sheldon Jackson sent a plan of the proposed orphanage at Alaska, giving valuable information regarding the purchase of lumber. Two letters were read from Mr. Roseoe telling of his willingness to aid in the Alaskan work and of his efforts to secure money on the Pacific coast. Interesting

Editorial Notes.

Many will read the preceding poem with feelings of mingled tenderness and sadness. Our attention was first called to its existence in the *Watchman* report of an entertainment in behalf of the Alaskan Orphanage given by the five circles of King's Daughters of the First Baptist Church in Cambridge on Thursday evening, Feb. 25, when it was sung by a large chorus. Ere the week had passed the hand which had written these lines had ceased from all earthly labor. And now through all the time that shall intervene between the present and that day when we trust it shall be sung at the dedication of the orphanage, and away into the future when the pathetic "Cry of the Alaskan children" shall still be heard,

"Tell us of Jesus, and teach us to pray,
Tell us of Heaven, and show us the way,"

shall this beautiful poem, the last gift to our cause from our beloved friend, be to all our workers a very precious and inspiring rallying cry.

Since the taking up of the new work in Alaska the names of the pastor of the First Baptist Church in Cambridge with that of his companion, Dr. and Mrs. McWhinnie, have been closely associated with it. The January *Echo* contained a clear statement regarding the need of an orphanage from Mrs. McWhinnie. The February *Echo* reported the first hundred dollars raised from her home church, and our March issue a plea from her pen for the "people looking to us for help, for the children looking to us for home, shelter and eternal life."

Not only they who knew Dr. McWhinnie in his Cambridge ministry, but those to whom he endeared himself in his Portland, Maine, pastorate of ten years, can echo Dr. Hovey's words at his funeral services: "He was reverent and devout, and a man who walked with God. Sincerity, conviction and emotion were conveyed by his speech. He could speak the message of heaven with accents of authority and love." Many hearts will respond to the sentiment expressed by Mrs. Reynolds in her Board meeting report in another column. With exceeding tenderness we remember our sister around whom the shadows of a great grief lay long and dark, and our thoughts find utterance in the words of Mrs. D. E. W. Spratt dedicated to Mrs. C. H. Spurgeon:

One star moves slowly on thro' cloud and night,
Where, for a little while, two shone so bright;
And in our eyes there comes a mist of tears
Whene'er we think of all the golden years
They might have moved together, had God willed.

God's will is love, He can not do a wrong,
His hand is gentle, tho' so firm and strong;
He lifted one to shine beside His throne,
And left the other here to shine alone,
Yet doubt not that His love knows what is best,

We know not why 'twas done; perhaps He knew
That each would be more faithful, strong and true,
If one was lifted into glorious light,
The other left to shine on thro' the night,
And lighten up the darkness of the world.

Shine on, lone star, and may your beams abound
Wherever other saddened hearts and lives are found;
May your great sorrow make you tender, kind,
To all who suffer. May your eager mind
Be helped to see that God knows what is best.

HOME MISSION ECHO.

ISSUED MONTHLY UNDER THE AUSPICES OF

The Woman's American Baptist Home Mission Society,

14 TREMONT TEMPLE, BOSTON, MASS.

MRS. ANNA SARGENT HUNT, Editor and Publisher,
December, AUGUSTA, MAINE. 1892

We are glad to print a tribute by Rev. Henry Crocker of Fairfax, Vt., to the memory of a beloved friend whose loss from earthly activities our society and the church will long and deeply feel. The same gentleman prepared for a late Basket meeting of Lamoy Association, Vt., another poem which was read at that time. We give both poems with the headings chosen by the author.

IN MEMORY OF REV. JAS. McWHINNIE.

A listening disciple late heard a sad plea,
Wafted from far over Behring's dark sea—
The wailing of children, alone in the night,
Crying for some one to bring them the light.

Plaintive and tender the tones that he heard;
Deeply their pleading his sympathy stirred;
And moved by his Lord their appeal to prolong,
He gave to our land the Alaskan's sad song.

Many kind voices now echo the sound,
Thousands of friends the poor children have found,
While the voice of the saint who their sorrow expressed
Now swells happy songs in the realms of the blest.

RESPONSE TO "THE CRY OF THE ALASKAN CHILDREN."

Children afar on Alaska's bleak shore,
Hush your sad wailing, don't cry any more.
Lift up your eyes and behold the glad sight,
Icebergs and snow-fields all radiant with light!
'Tis not the flash of Aurora's cold blaze,
'Tis not the gleam of the sun's distant rays.
Angels of mercy are filling the skies;
Heaven sheds its light on your tear-moistened eyes.

Cease now to moan for the walrus and seal;
Rise from the storm-beaten graves where you kneel.
Think not that soon you must die in despair;
Jesus has answered your sorrowful prayer.

Say not "We're friendless:" The Father of All
Loves little children, gives heed to their call;
Gives them a refuge from suffering and sin,
Sends out his servants to gather them in.

See, on yon island they build you a home.
Hear them now calling you, "Come Children, Come!
'Come to the table so lovingly spread,'
Feed with us here on the life giving bread;
Come share the blessings sent down from above,
'Learn the sweet story of Christ and his love,'
Join the glad song we send over the waves,
'Blessing and glory to Jesus who saves.'"

The following new leaflets have recently been added to our publication list: Alaska, Its past and present, 2c; Alaskans, a study in primitive so-

ciety, 2c; The Eskimos, 2c; Totem poles, 2c; Kadiak and Afognak, 2c; Missions in Alaska, 2c; Presbyterians in Alaska, 2c; Methodists in Alaska, 2c; Congregationalists in Alaska, 2c; Friends in Alaska, 2c; Episcopalians in Alaska, 2c; Facts on Mormonism, 1c; In Chinese Homes, 2c; Union Constitutions for Circles and Bands, free.

A leaflet "Build up the Battlements," by Mrs. McWhinnie, will be issued soon.

ALASKA.

QUESTIONS AND ANSWERS

FOR

MISSION CIRCLES AND BANDS.

BY

MARGARET B. DEGARMO.

WOMAN'S AMERICAN BAPTIST HOME MISSION
SOCIETY,
14 Tremont Temple, Boston, Mass.

ALASKA.

FOR MISSION CIRCLES AND BANDS.

Q. What does the word Alaska mean?
Great country or continent.

Q. Where is Alaska, and what is its area?

It is in the extreme northwest of North America, one-third of it lying within the Arctic Circle. It has an area of 580,107 square miles,—more than all the United States east of the Mississippi and north of Georgia and Alabama. Its islands comprise more square miles than the State of Maine.

Q. To what country does it belong, and how was it obtained?

To the United States. It was purchased from Russia in 1867, for \$7,200,000. Secretary Seward conducted the negotiations, and it has frequently been called "Seward's Folly."

Q. What is the surface of the country?

It is flat by the Arctic Ocean, mountainous in the south and west. The Coast Range of California and the Rocky Mountain Range of Colorado and Montana unite in Alaska making the Alaskan Mountains. This range forms the Alaskan Peninsula, gradually sinking into the Pacific, leaving only the highest peaks—the Aleutian Islands—visible above the water. Alaska has the highest mountain peaks in the United States. Mt. Wrangel, in the forks of the Copper

Gold was first discovered in 1877 at Silver Bay, near Sitka. In 1880 Joseph Juneau, a French-Canadian miner prospected through the region bearing his name, and found free gold in great quantities. Over \$1,000,000 worth of dust has since been washed out of these places. Two miles from Juneau is Douglass Island from which \$1,000,000 in gold bricks are annually sent to San Francisco. The greatest stamp-mill for pounding gold out of rock in the United States, and therefore in the world, is on this lonely island in Alexander Archipelago. The rock milled lies in a large vein nearly 300 feet wide. There is very little gold to the ton, but the amount of rock is enormous, and the process of extraction not costly. This vein is thought to stretch the whole length of Douglass Island. There are large deposits of silver-bearing lead at Sheep's Creek, and between Norton Sound and Behring Sea. Copper is found in abundance on Kadiak Island and on Copper River. Bismuth, cinnabar, sulphur, amber, marble, slate, petroleum, kaolin, and semi-anthracite coal are also found. The latter is not of any commercial value as it burns too rapidly.

Q. What of the hot and mineral springs?

These abound near Sitka, and boiling springs are found in the Aleutian Islands, some of which have been used by the natives for ages for cooking food.

Q. What of its auroral displays?

They are famous in the northern part of Alaska, and are regarded by the natives as displays of the lights used by the spirits in their dances in their northern homes.

Q. What do we know of its fisheries?

There are 50 San Francisco and New Bedford whaling vessels in the Arctic Ocean, getting \$1,500,000 a year in ivory, whalebone and oil. The salmon pack has risen 30,000,000 pound cans yearly, besides 15,000 barrels. Prince of Wales Island, Cook's Inlet, Bristol Bay and Kadiak have each a score of large salmon canneries. 5,000,000 pounds of cod are caught yearly.

Q. What of its fur trade?

The yearly fur yield has reached 100,000 fur seals, 5,000 sea otters, 10,000 beavers, 12,000 foxes, 20,000 martens, and 15,000 others. From the seal islands, government has realized a sum equal to that paid for the territory. In 1870 the Pribiloff Islands were leased to the Alaska Commercial Company for a term of 20 years. The annual rental paid to the government was \$55,000, besides a royalty of \$2.62 1-2 on each skin. The company agreed to limit the annual take to 100,000 fur seals. In 1890 government granted the right to take fur seals, to the North American Commercial Company, for the 20 years up to 1910, for a yearly rental of \$60,000 and \$7.62 1-2 for each skin, besides \$2.00 revenue tax on

each pelt. The number of seals taken is limited to 60,000 for the first year. There are 175,000 fur seals killed yearly in all parts of the world, two-thirds of which come from the American and Russian Islands in Behring Sea. In 1889 our government became involved in serious difficulties with Great Britain, which have not yet been satisfactorily adjusted. The cause of the trouble was the seizure in American waters of three British sealers, by United States revenue officers. These vessels by lying in wait in the course taken by the seals to the breeding grounds on Pribiloff Islands, and killing the pregnant seals, threaten to exterminate them. As a consequence of this poaching the North American Commercial Company was able to secure only 21,000 pelts in 1890.

Q. What of the wild animals of Alaska?

On the land there are elk, deer, moose, bear, mountain goats and sheep, a few reindeer and some small fur-bearing animals. In the water, sea-otter, walrus, whale, polar bear and seal. The variety of wild geese and ducks is greater than is found in any other part of the world.

Q. What of the reindeer, and Dr. Jackson's wishes concerning them?

They are few, and rapidly decreasing, owing to the use of fire-arms which have driven them into the interior, and their being part of the food of the natives. As a deer weighing 125 pounds is consumed at one sitting by five or six natives, many are needed to keep up the supply. Dr. Jackson wishes to domesticate reindeer from Siberia, and to that end there is at present a bill before Congress. Through Dr. Jackson's great zeal, a few of these hardy animals have already been conveyed to the northern part of Alaska.

Q. What of the soil?

Wherever there is drainage the herbage is luxuriant, in some places gay with bright flowers, mostly white and yellow. Berries grow in abundance, and hundreds of barrels of cranberries are annually picked and shipped to San Francisco. Unalashka is well adapted to raising hay. At Fort Wrangel wild Timothy has been cut that averaged five feet in height, blue-grass six feet. Garden vegetables of the best can be raised at Sitka. Rev. John G. Brady says "Alaska will furnish vegetables for a teeming population." The soil about Sitka is for the most part a vegetable mould mixed with sand. Strawberries grow wild near Mt. Edgecumbe. Professor Muir, State Geologist of California, says: "I never met outside the tropics such rank vegetation as in this district of Sitka."

Q. And of the climate?

Alaska is so large that there is of necessity a diversity of climate. It may be said that inland Alaska has an Arctic winter and a tropical summer. At Fort Yukon the thermometer often goes above 100 degrees in the summer, and from 50 to 70 degrees below zero in the winter. At Nulato on the Yukon, eight feet is an average depth of snow in the winter. The climate of the southern coast is moist and warm. At St. Paul Harbor, Kadiak Island, 54 degrees is mean summer temperature, and 29 degrees is that of the winter. The climate resembles that of southern Sweden and Norway. The annual rainfall at Sitka is about 81 inches. There has been an annual average of 200 rainy or snowy days during a period of

43 years. The mild climate of this part of Alaska is due to the Kuro-Siwo or Japan Stream which washes its coast.

Q. What of the people?

They number less than 40,000. The natives are of a stock peculiar to northwest America, from the Columbia river to Mt. St. Elias. More intelligent and skillful than the Athabaskan Indians of British America, but like them very superstitious, and dangerous when under the influence of a liquor they distil from molasses. Ivan Petroff divides Alaskan peoples into three classes:

1st. The Innuits or Eskimos,—greatest in number, living on the margin of all Alaska from British boundaries on the Arctic to Norton Sound, the lower Yukon, and Kuskokwim Bay, the Alaskan Peninsula, Kadiak Island, and some at Prince William Sound.

2nd. The Indians proper,—spread over the vast interior of the north to the seaboard at Cook's Inlet and the mouth of Copper River, and lining the coast from Mt. St. Elias southward to the boundary, and peopling Alexander Archipelago.

3d. The Aleutian race, extending from the Shumiger Islands westward to Attou—the Ultima Thule of this country—whom Petroff calls the Christian inhabitants, as they are more civilized, and recognize the Greek church. They have some features in common with the Japanese.

On King's Island, south of Cape Prince of Wales, are the cave dwellers of the present. The island is a great mass of basalt rock, with almost perpendicular sides, rising out of the ocean to the height of 700 feet. On one side, where the rock rises at an angle of 45 degrees, the Innuits have excavated homes in the rock. Some of these rock houses are 200 feet above the ocean. There are forty of these cliff dwellings.

From a cave at the southern end of Unalashka Island were taken 11 mummies for the Smithsonian Institution.

Q. Tell something of their appearance.

They are tall, muscular, many over six feet in height. They have small, black eyes, high cheekbones; large mouths, thick lips, coarse dark hair, and fresh yellow complexions. Their dress is the "parkas" made of the skins of animals and the breasts of birds. They buy ready-made clothing where they can. Most of them have small hands and feet.

Q. What is their disposition?

They are good-natured, ready to smile, and very fond of athletic sports.

Q. How are they occupied?

In hunting, fishing, and work in the salmon canneries and gold mines. They excel in industrial ingenuity, as shown in their blankets, fine silver work, and the carving of their totem poles.

Q. What of their homes?

Their houses have the outward appearance of a circular mound of earth, covered with grass, with a little opening at the top for the smoke to pass out. There is a small door and a narrow hallway to the main room, which is from 12 to 20 feet in diameter, with neither light nor ventilation. Those of the Kadiak district have one or two small rooms opening into the large one. Some of the houses of the natives of the extreme northern part are built partly

under ground, the roof covered with dirt, and supported by rafters of whale jaws and ribs. Among the Aleuts there are some dwelling in frame houses, neatly furnished, with neat cooking stoves, granite ware kettles, white crockery dishes, pewter or silver-plated ware, and feather beds covered with colored spreads. They have accordions, hand organs or music-boxes, the latter costing as high as \$200. Their houses consist, as a rule, of from two to three rooms. Innuits travel during the summer, but remain in one place during the winter. Those living on the shores of Cook's Inlet dwell in substantial, well-built houses with spruce-bark roofs. The totem poles in some places form the doors of the houses, with a large oval opening for the entrance, in others the pole is at one side. The homes of many are models of filth. The domestic utensils of the Indians are made of ivory, wood, and the horns of mountain sheep and goats. These are elaborately carved. They have baskets, mats, dishes and hats, made from the inner bark of the cedar. These baskets will hold water. Their great ambition to resemble Americans is having its influence on their homes, making them neater and more comfortable. Changes come slowly. Houses without a window, by-and-by have a hole cut and glass put in; doors are added, filth is cleaned away from the entrance, and slowly indeed, but perceptibly, the imitative Alaskan absorbs civilization.

Q. What of their food?

It is largely made up of wild meat, as the moose, reindeer, bear, and small fur-bearing animals, also fish, which is eaten frequently when half decayed. The white whale, walrus, seal, and water-fowl are also eaten. Salt is distasteful to the Innuits of the northern part of Alaska. Berries are eaten cooked in oil. A supply of different sorts of berries is laid up for use during the year. Potatoes are raised in large quantities, but without care in their culture. Blubber is a choice morsel to them, and is eaten in a

curious manner. One end of the blubber is between the teeth, and while one hand holds the other end of the dainty, the other hand cuts off a piece with the knife of a proper size to suit the eater. One of their dishes consists of flour mixed with oil or grease; this they eat with the fingers, or a chip in place of a spoon. Spoons are appreciated when they can be obtained. Those natives, who live on the coast, collect kelp at the proper times, and store it for future use. It is considered a good tonic medicine as well as a food.

Q. What of their families?

Among the Innuits after their tribal division, they are subdivided into families. Each family has its badge or totem, as the wolf, bear, eagle, etc. These emblems are marked on houses, canoes, household utensils and even the clothing. Members of the same family are not allowed to marry, though those of the same tribe may do so. The children usually take the totem of the mother.

Q. What of their marriage customs?

Among the Eskimos if a man tires of his wife he may leave her and take another. Thus some women have a succession of husbands. Sometimes the union is permanent. If the wife of one man is coveted by another they may wrestle for her, the victor carrying off the woman. Polygamy is common among the rich. Among some tribes the mar-

riage ceremony proper consists of singing, feasting, fasting (by the couple to be married), and the giving of presents. When a girl reaches a marriageable age a silver pin is put through her lower lip, the flat head being in the mouth, the pin projecting through

the lip over the chin. After marriage the pin is removed, and a spool-shaped plug called "labret" is inserted instead. As she grows older, larger ones are used, so that by the time she is old it may have reached two inches in diameter. Girls are tattooed at from twelve to fourteen years of age. When a man dies his brother's or sister's son must marry the widow. Refusal to do so has led to wars. The widow may choose for herself if there should be no male relatives of the husband.

Q. Of their religious beliefs?

In a general way they believe in a power that rewards the good and punishes the bad, by sending them to different places after death. They have strong faith in spirits of all kinds, good and bad. Their religion is sorcery. The shaman or sorcerer is supreme, and he performs all sorts of superstitious rites. In sickness he is called, and comes with all the trappings he considers necessary: hideous masks made of wood, rattles, blankets, etc.; he makes dreadful noises, howls, dances, and is sure to collect all the gifts possible. He usually ends by accusing some person of having bewitched the sick one, and this unfortunate is tortured to death to relieve the invalid. Ballou tells of a native ill at Juneau whom the medicine man could not relieve, so he charged an old member of the tribe with having bewitched the sick man. He was seized, tied up and whipped until nearly insensible, having no food for three days. The authorities heard of it, and released the old man, making the two principal offenders pay a fine of \$20 each. The next day the old man was missing, and it was found that the torturing had been repeated. They said they had paid for it, and it must be done or the sick man would not get well.

Q. What of their funeral ceremonies?

They are peculiar affairs. A feast is held, whiskey freely drunk, dancing, wailing, singing, fighting and grave indecencies follow each other. This feast lasts until supplies fail. Among the Innuits the dead are placed in boxes five feet by two, fastened to four poles and raised a few feet from the ground. The graves of the shamans or sorcerers are frame houses about four feet square. Some tribes burn their dead after disjuncting the body, and place the ashes in a cavity in the totem pole.

Q. What is the custom called "potlatch"?

It consists of a feast given by some man who is ambitious for great influence in his tribe. Articles he has been accumulating for years are given away at this feast, which continues until the last blanket is gone. These orgies sometimes last a week. The giver of the feast receives in return more than he gave away, besides securing position and renown.

Q. Tell of some other customs?

One method of salutation is the rubbing together of noses. No matter how oily the nose may be, the salutation must not be declined, or you will give great offense. Gambling is very prevalent. They frequently pass whole days and nights in this way. Men, women and children smoke inveterately. On the Yukon, tobacco is used more than in the south, and used in a most peculiar manner. The smoker

swallows every whiff from his pipe until he falls senseless, in which state he remains ten or fifteen minutes.

180 Q. What of the national dances?

The national dances are wild enough, though the motions are graceful. They wear blankets worked with mythological emblems, some of them beautifully done. They impersonate different animals in succession, and dance until exhausted.

Q. What of the government?

By act of Congress of 1870 Alaska was made a military and collection district, the territory remaining unorganized. Laws of the United States relating to customs, commerce and navigation were extended over it by act of July 17, 1868. By act of May 17, 1884, Congress created a district government, consisting of a governor, a district judge, a clerk of the court (also secretary and treasurer of Alaska), a United States district attorney, a collector of customs and five deputies, U. S. commissioners at Sitka, Fort Wrangel, Juneau and Unalashka, a marshal and six deputies. The district has no delegate in Congress and no local legislature. Executive officers are appointed by the President, and Alaskans have no franchise. The laws of Oregon, as far as applicable, supplemented by Congressional enactments form the code of Alaska. National land laws have not been extended to Alaska, and only 100 acres in the district have legal title,—by fee simple holding over from the Russian era. All other estates are held by the irregular tenure of "squatter sovereignty" on public domain. Alaskans may sue and be sued, and come and go as they please. They have never been treated as the Indians, and never should be subjected to like restrictions. The greatest need is protection by the government. They are simple-minded and credulous, and are constantly being imposed upon and cheated. Some of them see this so plainly that there are those at Carmel who refuse christianity because it is brought to them by the white man.

Q. Of intemperance?

There is now a bill before Congress to repeal the law prohibiting the importation of liquor into Alaska. May it fail! is the prayer of lovers of man. This little account tells its own story. There were on the Island of St. Lawrence 800 people. They were Inuit, large, well-formed, but slaves to whiskey. In the summer of 1878 they gave to the traders for rum, their furs, ivory, and whale-bone. They were idle and drunk while the rum lasted, and had no care for the winter. Winter came, and more than 400 starved to death. In some villages not a man, woman or child was left. The story is enough, no comment is needed. The missionary will stay this evil.

Q. What of mails, etc.?

The mails are carried to Juneau, Sitka, Fort Wrangel, Loring and Killisnoo weekly in summer, fortnightly in winter. From these points monthly mails are sent to the more northern parts. Beyond Unalashka mails are received but once a year. At Kadiak, from September to March, there is no mail. Three comfortable steamers run from Tacoma, Port Townsend, Seattle and Victoria, to Juneau, Sitka and Fort Wrangel, most of the voyage being among and inside of the numerous islands.

Q. What of education?

It is under the direction of the United States

Commissioner of Education with Rev. Sheldon Jackson, D. D., as United States General Agent of Education for Ala-ka. Whenever possible a local school board is established in each settlement. Congress appropriates \$50,000 a year for these schools, which are less efficient than could be wished, because attendance is not compulsory. At Sitka, 1881, Captain Glass established a rule compelling attendance at the school. He had the village cleaned carefully as possible, had ditches dug for drainage, the houses numbered, and an accurate census taken. A tin label was made for each child and tied around its neck, with its number and the number of the house. Any child found on the street during school hours by the policeman was reported by the numbers to the teacher. The head Indian of the house to which the child belonged was summoned. If the absence was wilful, he was fined. This soon caused strict attendance of all the children. There are 18 day schools wholly supported by government, and 12 boarding schools aided by government. The Industrial Boarding School at Sitka has 20 teachers and 170 pupils. Shoe-making, carpentering, blacksmithing, and other trades are taught. The report for the year ending 1890 gives an enrollment of 1851 pupils. We quote from Jackson's Report on Education: "The training of the school should be extended to the heart as well as mind and hand. . . The children grow up amid filth and uncleanness, accustomed to impure sights and conversation, and systematically taught to lie and steal. . . It is only disgraceful to be caught, as that seems to be a reflection on their skill; they should have been smarter."

Nephews inherit their uncles' wives and his property as well, so that many a boy is married to a toothless old aunt. In these same homes are taught and sometimes even yet practiced the horrible cruelties of witchcraft. In some of the schools nearly all of the children come from such abodes; and the teacher that would be true to his mission and accomplish the most good, must give prominence to moral as well as intellectual instruction. He must try to educate them out of and away from the training of their home life. . . The education demanded in Alaska is the moral, intellectual and physical training of the people at one and the same time, the gradual uplifting of the whole man. . . A beginning can be made in all of the schools, and the brightest and most promising children can be advanced into the larger training schools, where they can be taught trades and prepared to earn a competent support." Their great desire to be like Americans is a strong point in their favor. The highest ambition of the young man is to resemble anything that is English (what he calls "Boston") He wants a "Boston" house, "Boston" clothes, and a "Boston" wife.

MISSIONS.

Q. What of their establishment?

The only Protestant mission in Alaska, when under the control of Russia, was the Lutheran supported by government. It was established at Sitka, 1845, *not* for the natives, but for the Swedes, Finlanders, and Germans in the employ of the Russian American Fur Company. After the transfer, the mission was abandoned. In 1877, Dr. Sheldon Jackson,

United States General Agent of education in Alaska, planted the first mission (Presbyterian) in Alaska, at Fort Wrangel, and he has always been anxious that other denominations should do mission work there. A few years ago, secretaries of different societies met to confer on the matter. It was considered best to divide the country so the different missions need not interfere. The Presbyterians had worked at Sitka, and wished to remain; the Episcopalians said their work had already been begun in the valley of the Yukon; the Methodists chose the Aleutian Islands. Dr. Morehouse said: "Well, gentlemen, there seems to be nothing left for the Baptists!" "Not so, in the providence of God the best place of all seems to be left for you," replied Dr. Jackson. He then described the situation and advantages of the Kadiak Islands, and best of all, the *abundance of water*. "This, then, shall be Baptist ground," said Dr. Morehouse, and so it has since been considered. Through Dr. Jackson's efforts the Presbyterians, Methodists, Moravians, Episcopalians, Baptists, Congregationalists, and Friends are doing mission work in Alaska, 23 Protestant mission stations having been established within 12 years.

Q. What of Presbyterian missions?

They have now at Sitka an industrial training school and two hospitals. The native church numbers 300 members. There is a home for girls and a native church at Jackson. Fort Wrangel also has its native church. The Willard Home and a native church are located at Juneau. Hoonah has a large mission school, and a comfortable building will soon be erected. Point Barrow is the new and northernmost mission station, being only a few hundred miles from the North Pole.

Q. Of Methodist missions?

The Woman's Home Mission Society of the Methodist church have erected a home and orphanage at Unalashka, one of the Aleutian Islands.

Q. Of Congregational missions?

The Congregationalists have a mission at Kingegan, Cape Prince of Wales, Behring Straits, established in 1890. The first communication from this station was published in the *American Missionary Magazine* for October, 1891. Any one interested in Alaskan missions will find this article most interesting.

Q. What of the Friends' work?

They have a small home at Douglass Island.

Q. Of the Church of England?

It has maintained three stations, one at Nuklukahyet, one at Buxton on the Yukon, and one at Rampart House on the Poreupine river.

Q. Of the Swedish Evangelicals?

They have two stations, one at Unalaklik on Behring Sea, and the other at Yakutat at the base of Mt. St. Elias. At the latter place the church numbers 250 members, and there are 60 pupils in the day school. Miss Wallins, their missionary at Yakutat, is from Taukaping, Sweden, and made a journey of 9,000 miles to her station.

Q. Of the work of Catholics?

They have stations in the Yukon Valley and at Juneau, Sitka and Cape Van Couver.

Q. What of the Moravian missions?

In 1884, in response to an appeal of Dr. Jackson, the Moravians of Bethlehem, Penn., sent a commission to search for a suitable location for a mission to

the Eskimos. In June, 1885, two missionaries (one a Delaware Indian) and their wives, reached the mouth of the Kuskokwim river. One hundred and fifty miles up the river was established the first Moravian mission Bethel. In 1887 a second station, Carmel, 200 miles from the first, was established. After two years' work under the greatest difficulties, a religious awakening occurred. The natives from far and near besought the missionary to visit their villages and they would build chapels for him. In response to a call for more workers in the Alaskan field, 18 responded, and were sent. A visit from Bishop Bachman of Bethlehem, has resulted in the establishment of a third mission. With characteristic Moravian caution few converts have been actually admitted to the church, but the awakening continues.

Q. What of Baptist missions?

The Baptist territory comprises Kadiak, Afognak, Wood and Spruce Islands, and the region surrounding Cook's Inlet. The islands are 622 miles from Sitka. Kadiak was the capital of the country when the Russians owned it, and is the geographical and commercial center of Alaska. The only horses in the country are there, and it has the only road, with one small exception. Very fertile land is found here, a better class of people, more sunshine, and land better adapted to agricultural purposes than in other parts of the country.

The first church and school were planted here by the Russians in 1792. Hence they have been under the influence of the Greek church, which makes mission work among them more difficult. In September, 1883, Prof. W. E. Roseoe and wife commenced work here; the former supported by government, and the latter by our Woman's Society, at Boston. They were warmly welcomed, and as soon as they arrived were waited upon by a delegation of citizens, who asked that a night school might be begun for the married people to learn English. Dr. Jackson tells us that a trader a thousand miles away reading in a San Francisco paper of the school to be opened by the government, sent his wife and daughter. So eager were they not to lose a day, that they started at once, arriving at Kadiak six months before the teacher. At Afognak, a large island north of Kadiak, a school was started in 1886, supported partly by government and partly by the Baptists of Seattle. A teacher is earnestly asked for on Wood and Spruce Islands.

These islanders are orderly, civilized Inuit, but without educational advantages for themselves or children. It has been felt for two years that we Baptists must do more in our part of the field. There must be a home as well as a school, for the children. Dr. Jackson assures us that the government will assist. Mr. and Mrs. Faodorff are working in Kadiak. A letter received from Mrs. Faodorff some time since, tells of her desire for an orphanage. She writes: "My day school numbers from 38 to 40 pupils; 21 are orphans, and we are obliged to support them in the best way we can. They are without food or clothing, and have no homes. My sewing school numbers from 70 to 90, and their ages range from 5 to 50 years.

They are only too willing to learn, and want to be like us. It is wonderful how these people long to hear the word of God. Our Sunday-school is al-

says him. Please help us if you can. It is a fearful life these children lead without a home!"

A few years since a tract for private circulation entitled "Letters from Sister to Sister," was sent out from one of our missionary societies. One can read it only with shame and horror. Dr. Jackson says that where the gospel has reached there has been a change but where Christ has not been lifted up, as in a large part of the Baptist territory, the half has not been told, of misery, and sin, and crime! The Woman's American Baptist Home Mission Society has decided to establish an orphanage in the Kadiak district. It will probably be located on Wood Island which is close to St. Paul village. This new work means larger gifts in the future.

For further news of Baptist missions refer to current numbers of the "Am. Baptist Home Mission Monthly," and to the "Home Mission Echo."

A map of Alaska, 26 by 35 inches, may be obtained for seventeen cents, the cost price, by addressing the Department of the Interior, Washington, D. C.

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Reports of Commissioner of Education,—to be obtained from the Secretary of the Interior.

Portland, Maine, May, 1892.

WOMEN OF ALASKA.

B V

MRS. FREDERIC MOORE.

Price 1 Cent.

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY,

14 TREMONT TEMPLE, BOSTON, MASS.

THE WOMEN OF ALASKA.

For years the cry, "Come over and help us!" has been ringing across the seas from the jungles of India, the plains of China and the islands of the Pacific. Later "The Dark Continent" has joined the refrain; and many noble men and women, turning their backs upon home and dear ones, have gone forth, strong in christian love, to carry knowledge, peace and comfort to the millions of the Old World lying in darkness. To-day a new call is making

itself heard; and from the remote regions of our own America, the natives of snowbound Alaska echo the cry, "Come over and help us!" "Come and help us to cast off the shackles with which ignorance has bound us! Come and help us to rise from the abyss into which vice and shame have dragged us! That we may put on the true stature of christian manhood and womanhood, and make our land, favored by many natural resources, a land of real homes in which intelligence, morality and industry may abound."

East of the slender peninsula in which Alaska terminates lies the island of Kadiak, and in its eastern part the village of Kadiak or St. Paul is situated, a pleasant looking little place of a few hundred inhabitants, surrounded by the most fertile land in the whole territory. It is also the main depot of the seal fisheries. When the Russians settled the island in 1784, they founded a school, the first in Alaska, and also built a church; but, while the ceremonies of their religion were doubtless grateful to the Russian inhabitants, to the native Alaskans, as some one has

said, "this form of christianity seems to have been but comparatively an inert force." They witnessed what appealed to the senses, but learned little of that true substance which is life to the soul. However this may be, when in 1867 the territory passed into the hands of the United States, the better class of Russians naturally returned to their own country; and the school had been a thing of the past for 25 years when Dr. Sheldon Jackson, United States General Agent of Education in Alaska, landed at Kadiak, and established there the school for which the inhabitants had long been looking.

That they were anxious to be instructed was proved in many ways; for what but a great thirst for knowledge could induce a mother and two grown daughters to come 80 long miles by sea to attend school, arriving weeks before it was opened! while the lives of another poor woman and her five children were sacrificed to their zeal in the cause, all being drowned while on their way from a distant settlement.

While this institution, as well as various others established by missionaries of different denominations, notably the Presbyterians, Episcopalians, and Moravians, is doing incalculable good, the field is wide, and more laborers are urgently demanded; and shall the Baptists of America be deaf to the call? Because Kadiak is an important place, the natural center for small islands whose children, bright and eager to learn, have as yet no school privileges, the Woman's American Baptist Home Mission Society has determined to establish here a school for women and girls; and who can say what a power this school

may prove in the lives of men and boys also! Woman's influence is proverbial, and though the women of Alaska have thus far existed in a condition little better than servitude, their rise in the scale of civilization, resulting in better-ordered homes, cleanliness and morality, must affect to a great degree their husbands, sons and brothers.

And the need is so great! We, in our sheltered homes, surrounded by every comfort, in the midst of the culture and refinement of the nineteenth century, and with the outlook ever broadening, cannot realize the suffering and degradation of our sisters in less favored lands; but that these things exist

we know, and the remedy we know : for we cannot close our ears to the appeals of the faithful few who have gone to that far land to succor the ignorant and oppressed.

The condition of the women and girls who have not yet been reached by the schools is something shocking ; and even when the young have been removed from vicious family influences, they are sometimes compelled to leave their protectors and return to lives of shame. Just here the need for real homes may be seen ; and it is only by the education of females that a reform in this direction can be brought about.

In the uncivilized sections of Alaska, the natives herd together in one large house, several families occupying the same room and cooking about a common fire. Polygamy sometimes exists. Children grow up amidst filth and vice, accustomed to impure sights and sounds, and are systematically instructed to lie and steal. To them there is no wrong in these

things ; the wrong consists in being found out, and since many of the pupils in the schools come from just such homes as these, in the language of the Educational Report for Alaska, "The training of the schools should be extended to the heart as well as to the mind and hand." Not only must girls be taught cooking, sewing, knitting, the orderly arrangement of furniture and the art of simple adornment, but they must be educated out of and away from the influences of their home life. They must learn that God's law and the law of the land require that a woman shall have but one husband ; that each family should have a home of its own, no matter how small ; that lying, stealing and impurity of speech and behavior are alike offences against God and man, are destructive both to society and to their own self-respect.

In our histories we have read of the days of the Salem witchcraft ; but perhaps few of us know that in many Alaskan homes to-day horrible cruelties are practiced on similar accusations. Rev. S. Hall Young tells of a little girl, a mere baby less than five years old, who was being beaten and starved by a couple, because, as they said, she was giving bad medicine to the woman, who was ill ; and had she not been rescued and taken to the mission at Fort Wrangell, death must soon have resulted from their cruel treatment.

Lastly, in the hands of the women and girls of Alaska lies the training of future citizens of the United States ; for when this region became our territory, its inhabitants were made citizens, self-supporting, not wards of our government ; and it is due to them and to their children that they lose nothing by their transfer from Russia, but that church and school shall aid them to become worthy and self-respecting.

Baptist women of America, let not the appeal in behalf of the degraded women and girls of Alaska fall upon careless ears ! Interest yourself heartily in the proposed mission school in the little village of Kadiak ; and take this fact for your encouragement, the people are anxious to be led into the light.

For Mission Echo. RUTHERFORD.
TH ALASKA ORPHANAGE. June 1892
The lumber for the Alaska Orphanage will soon

be sent up to Wood Island from Victoria, B. C. A Christian gentleman recommended by Dr. Sheldon Jackson has the matter in charge. At the same time lumber will be sent up, and Mr. Faordorf will make "home-made" furniture for the house.

Many are asking for information concerning supplies of bedding, etc., for the orphanage. At Dr. Jackson's suggestion most of the supplies will be sent around Cape Horn. The expense will be very slight compared with that of sending overland. We are now waiting for Dr. Jackson to find the parties who will take it for us upon the best terms. The vessel will probably sail in September, arriving in San Francisco in time for vessels going to Alaska next Spring. Necessary articles must be purchased in San Francisco at once.

We would impress upon the circles and bands the necessity of continued work for Alaska in the line of money. We have received a little over \$4000 from the Plank and Shingle cards. This will not be half enough for our needs this year. New teachers, food and some clothing for the children will necessitate a large immediate outlay.

We have more "Planks and Shingles," and we hope our sisters will not feel that the work is done. It is but just begun.

M. C. R.

HOME MISSION ECHO.

ISSUED MONTHLY UNDER THE AUSPICES OF

The Woman's American Baptist Home Mission Society,
August 1892
11 TREMONT TEMPLE, BOSTON, MASS.

JULY BOARD MEETING.

A letter from Mr. Arthur of San Francisco gave us the welcome news that the lumber and all necessary building material for the Alaska Orphanage had left the Pacific coast. Miss Stein of Fresno asks that means be supplied for the continuance of the evening school during the summer. Voted, that this request be granted. The members of the Board were very glad to meet and to welcome Miss M. A. E. Downes of Berwyn, Indian Territory, and to hear from her of the work of the past year.

A TRIP IN THE EVANGEL.

(CONTINUED FROM JULY.)

We would gladly sail out through the Golden Gate upon the quiet waters of the Pacific, and visit our new field, Alaska. With what gratitude we say *our* new work. No other Christian workers have entered the Baptist territory of Alaska but the women of New England. We shall find little satisfaction in visiting our school at this time. Next year we hope the orphanage will be in readiness for a visit. The lumber will soon be upon its way, and needed supplies of furniture will be purchased in San Francisco. We want the right man and wife to send out in October. Where are they? None too soon have we started this orphanage.

Mrs. Faodorff writes that in her school of forty pupils twenty-one are orphans. Mr. Roscoe writes: "From Yakutai to Unalaska, a distance of 1,000 miles, there is no hospital, no orphan's home, and only one physician, while orphaned destitute children are scattered all along. The Greek Church sanctions drinking upon holidays. As they have 200 holidays in the year, these wretched people, priest and layman, are intoxicated most of the time. God pity the children of Alaska!"

The lumber for the Orphanage is probably, ere this, at Wood Island. A letter from Mr. Solter, government teacher at St. Paul, informs us that Mr. Faodorff will come over from Kadiak to build the house, and until his arrival Mr. Solter will take charge of the material. As Mr. Solter's letter was written about the time the lumber started from San Francisco, we hope Mr. Faodorff will be on the ground to receive it. Let us not forget that much money will be needed for this orphanage the coming year. We hope each Sunday-school will give something for this work this autumn.

M. C. R.

HOME MISSION ECHO.

ISSUED MONTHLY UNDER THE AUSPICES OF

The Woman's American Baptist Home Mission Society

14 TREMONT TEMPLE, BOSTON, MASS.

MRS. ANNA SARGENT HUNT, Editor and Publisher,
word along.

We feel grateful to Mrs. McWhinnie for arranging for our columns the talk on Alaska given by herself to the King's Daughters of Cambridge on the same night that her husband's poem, "The Cry of the Alaskan Children" was sung by the large chorus. This careful work of our sister, standing in the presence of so great a sorrow in the loss of one who lovingly and helpfully shared every interest, is a marked proof that her attachment to our work is still strong, and that we may hope for her continued efforts in its behalf.

AUGUST BOARD MEETING.

THE EARNEST REQUEST.

Encouraging letters in regard to the Alaska Orphanage were read by the Secretary. After hearing from the committee in charge of the question as to means of transporting supplies, it was decided that such goods be sent by steamer via Panama, instead of by way of Cape Horn, as at first proposed. Mrs. Evans of Jamaica Plain, Mass., has kindly offered to take charge of sending these supplies (see Assistant Secretary's notice in this issue). The attention of the churches is especially invited to the point of sending to Mrs. Evans the money for payment of freight from Boston to Alaska, since the burden to each church will be slight, while the accumulated expenses would constitute a heavy drain on the treasury.

ALASKA.—ITS PAST AND PRESENT.

The formal transfer of Russian America from

Russia to the United States was made on October 18, 1867. At the earnest request of Charles Sumner the name was changed to the aboriginal title, A-ly-as-ka, meaning great country. A writer in the Harpers of 1877, says: "Ten years ago we took Alaska as a big boy takes a strange toy, full of satisfaction, and with an intense desire to investigate its inner workings, and, like the boy, we have made the examination and laid the toy aside. We pitied the ignorance of the Russian who declared, in response to our call for information regarding its natural resources: 'That they had been so engrossed with the furs they knew nothing else.'"

"After ten years we too know nothing else. If gold is ever discovered it must be unusually good or it will never support any body of men up there, so far away. Salmon are there in quantity and quality. Some day they may be utilized as a source of industry. But after ten years' possession, like the Russian, we know nothing beyond the fur trade. There is nothing doing in Alaska, no settlers, no mines, no mills. We do know that in all human probability Alaska will never be the land

for us. She makes no offer of any art, industry, or civilization suited to our people."—[Harpers' Magazine of 1877.]

Five years later another writer says: "With a mild climate throughout the Archipelago, with ship timber covering the islands, with splendid harbors, inexhaustible fisheries, abundance of coal, veins of copper, lead, gold and silver, awaiting the prospector, with possibility of raising all kinds of garden vegetables, it is surprising that colonists from New England and other States have not established themselves in Alaska."

Eight years later, in the Governor's report of the country, we read of ivory, oil, fish, gold, silver, skins, furs, seals, berries, bears, and other exports, to the amount of \$10,000,000. This report prepares us for the statement of a writer of 1890: "The resources of Alaska are inexhaustible." Available timber standing in the Southern territory and islands would meet the ordinary demands of the continent for fifty years. Its furs and seal fisheries and canning establishments are a constant source of revenue. In sands of any considerable stream between C. Fox and Copper river, gold can be obtained by the simple process of panning.

The Treadwell gold mine on Douglass island, is owned by seven men in San Francisco, and for which a French syndicate has given a standing offer of \$16,000,000, whose owners ask \$25,000,000, and have no desire to sell. It is an open quarry, lighted by electric lights at night, and whose streets, says one visitor, suggested to him "the golden streets of the New Jerusalem." Gold and silver in the interior not yet worked. Southwest of Sitka are quarries of statuary marble. Near Cook's Inlet, petroleum springing to the surface, indicating underground reservoirs.

Would the writer of 1877 say this is not the land for us? His words were prophetic only as we have looked upon it as a land *not* too far away for us to enrich ourselves, but too far away for us to educate and christianize. All that is told of it makes

it a wonderful country to the white man, but what of the poor native, whose very sustenance and means of living we are taking from him; into whose country we have entered, bringing for years naught "but rum and ruin?"

We speak of Russia as a barbarous country; that she sends her exiles into Siberia to perish in its wilds. But what of the nation which robs a people of their wealth to enrich herself, dooms them to hunger, starvation and temporal death, giving to them that which destroys the body and soul, and leaves them to perish eternally? We send our missionaries by Canadian Pacific to Vancouver, thence to Japan and China. A few hundred miles north of Vancouver are *citizens* of the United States who for twenty-five years have asked for light, and not till within a few years have we listened to their appeal, and Christian agencies been set at work for uplifting them.

MISSIONS AND KADIAK.

It is a noteworthy fact that the year 1877, when the pessimistic writerspoke so hopelessly of Alaska, a surer word of prophecy was seen in the establishment of Christian missions.

Dr. Sheldon Jackson discerned that the hope for these people was in Christian education and teaching. There must come a betterment of their homes, of their physical condition, the education of their children. Thus might both body and soul be saved. The religion of Russia, celebrated in an unknown tongue, was powerless to reach the heart and life. Mostly through his instrumentality there have been established missions and schools in various parts of the territory. Beginning with the Presbyterians, missions are now placed at Fort Tongas in the extreme south, at Hydah, Juneau, Hoonah, Chilkot, Klanok, Fort Wrangel, Sitka. The English Episcopal have stations at Fort Reliance, Fort Yukon, and the United States Episcopal at Auvik. Friends on Douglass island. Methodists at Unalaska and Urya. Moravians at Bethel and Carmel. Swedish in the vicinity of the Yukon. Congregationalists at Cape Prince of Wales. Episcopalians at Pt. Hope. Baptists at Kadiak and at Pt. Barrow. The Presbyterians have a school established through the kindness of Mrs. Eliot Shepard of New York.

The Kadiak islands are called the garden spots of Alaska. They are in the same latitude as Edinburgh, and there is no reason why all that grows in Scotland may not grow here. To reach them you must go by sail from San Francisco; excursionists go only as far north of Sitka as Pyramid Harbor. Kadiak is 600 miles east of Unalaska, and 550 north of Sitka. It was once the Russian capital, but to guard against the Hudson Bay Co., who encroached upon their territory, robbing them of their furs, the capital was removed to Sitka, much to the Russians' regret. In this district are 4,000 people and 700 children. In this case, as is not often, the very number for whom we are responsible is known. Is it small? Then may we hope it will sooner be accomplished. It is a truism, if you would reach any heathen people, the mothers and homes must first be reached—as true of heathen in Kadiak as in China. We shall find opposition from the Greek priests, the prejudices

of the people to overcome, but a little child shall lead them. Will it pay to educate them?

"The progress of these people out of darkness into light compares favorably with the darkest ages of Germany and England. They are surely coming. Patience, perseverance, co-operation of government (more liberally) and work of Christian education and missions will surely tell."—[*Governor Knapp's Report.*]

Already in this district, as in Southeastern Alaska, are hundreds of foreigners, who come here during the canning season, care *not* for homes but for money, bringing with them the vices of civilization, which the natives so readily assimilate, and against which we must protect them as much as possible by Christian teachings and missions. Is it far away? Within the memory of many, Illinois, Indiana, Ohio, and later, Oregon and Washington, were far away. Yet these are household words today. As surely as the climate and soil of these States drew to them settlers from all parts of the world, so surely will the climate, soil, fisheries, mines and industries of Alaska draw to them in the near future immigrants from all points. Here they will come, to this Kadiak district; here let them find schools and missions. It is home and foreign missionary work married, and what "God hath joined together let not man put asunder."

Our workers in New England have responded well to the call for help in building an orphanage at Kadiak. They have shown that their hearts were in sympathy with the work. Already the building is on its way (if not already) there. But we cannot stop here. The orphanage established, it needs money for its support, prayers for its success, and this unceasingly.

Take your map of Alaska and follow the coast line from Yukatot, east of Kadiak, to Unalaska, 1100 miles away, and for all that coast we have no school, no hospital, and but one physician, and for the children in that region no home, no light, no hope.

At Pt. Barrow the government has established a refuge station for shipwrecked mariners in the Arctic ocean, equipped with provisions for 100 men for one year. We would establish at Kadiak a refuge, *not* for 100 men, but for "whosoever will;" not for one year, but for the life which now is, and the life which is to come. The message is clear: "And other sheep I have which are not of this fold, them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd."

"And this commandment have we from him, That he who loveth God loves his brother also."

L. McW.

The Woman's American Baptist Home Mission Society,
14 TREMONT TEMPLE, BOSTON, MASS. 1892

MRS. ANNA SARGENT HUNT, Editor and Publisher.

JUNE BOARD MEETING.

Letters from Mr. Arthur of San Francisco were read in regard to the purchase of lumber for the Alaska Orphanage, and the painstaking interest manifested by him was warmly appreciated. An

important step now is to find a vessel sailing around Cape Horn by which household supplies can be sent.

Mrs. E. A. Clough was confirmed as Director of the Salisbury Association, New Hampshire, and Miss Edith Fowler as Director of the Vermont Central Association.

1892 NOVEMBER BOARD MEETING.

Thursday, November 3d, brought together fourteen ladies in spite of the heavy rain. A consciousness of the need of divine guidance in the business of the day was manifested by many earnest prayers which followed each other in quick succession before the work of the morning began. Several items of unfinished business were considered. The cheering word was brought from Mrs. A. P. Mason that she hopes to meet with the Board again when her health is better. A letter from Miss Lavinia H. Davis announced her arrival in Washington and her pleasure in beginning her work in Wayland Seminary.

Letters from Mrs. Whitmore of Butte City, Montana, indicated that she could do better work for the Chinese if her year of work were at least eleven months. Her wish for the longer term was granted. A letter from Dr. Sheldon Jackson announced his return from Alaska, and his interest in the prosperity of our Orphanage. A letter from Dr. Henry of San Francisco commended the work and charac-

RECEIPTS FOR ALASKAN ORPHANAGE.

NEW HAMPSHIRE, \$34.05.

Milford, \$6; New London, Band and Sun. sch., \$22.65; Great Falls, Sun. sch., \$3.90; Great Falls, Sun. sch. class, \$1.50.

MASSACHUSETTS, \$119.60.

Boston, Dr. Fletcher, 10c; East Boston Central Sq., \$5; Marblehead, \$5; Worcester 1st, Mildred Cook, \$1.85; Newton Centre, band, \$9.40; Charlestown 1st "Judson society," Annie C. Hodgkins, \$3.65; Somerville East, Perkins St. band, \$7; Boston Warren Ave. band, \$29; Fall River 1st. Sun. sch., "Meh Shwayee" Soc., \$50; Worcester 1st, Girl's Band, \$8.60.

RHODE ISLAND, \$57.75.

Providence Friendship St. Sun. sch., 50c; Providence 1st Sun. sch., \$45.25; Providence Union, \$4.15; Providence Union Sun. sch., \$3.25; Providence Congdon St. Sun. sch., \$3.55; Allendale \$1.65.

CONNECTICUT, \$20.

Hartford, Mrs. Mary B. Spencer, \$20.

MISCELLANEOUS, \$36.75.

Col. Las Animas, \$5; N. Y. Albion, \$25; N. Y. Albion Band, \$6.75.

Total for the Orphanage, \$268.15.

Mrs. T. C. Evans, Jamaica Plain, Mass., who has charge of the Alaska supplies says she often receives letters asking how much will be required to cover freight to Alaska. She earnestly asks that all barrels or boxes shall be weighed before being sent to her and that according to a statement in September *Echo*, money at the rate of \$3 per cwt. be forwarded for the freight charges.

DECEMBER BOARD MEETING. 1893

Twelve ladies of the Board met December 1st, for regular business. The President not being present because of illness, the Vice-President occupied the chair.

The report of the Treasurer showed a gain in receipts over November of last year and an increase in expenses which causes a greater deficit than existed at the same time last year.

Letters were read with regard to the work of Mr. and Mrs. Faodorff in Alaska and a report was given of expenses connected with the Presbyterian Orphanage. The need of supplies for our Orphanage was stated.

Mrs. McWhinnie was asked to take charge of appeals for the needs of the Alaska work.

A PICTURE OF THE ALASKAN ORPHANAGE.

We have received the following note from Miss Stedman: The attention of the Bands and Sunday Schools is called to the Alaska card, noted among our list of publications. I am sure that the picture of our Orphanage, which has been taken from the architect's plan, will meet with favor among young people. Those who have so willingly contributed through the Plank and Shingle cards, for the building, will be glad to have a picture of the Home. The price of the card, 10 cts., should insure its ready sale. The money thus raised will be used for furnishing the Orphanage.—TREASURER.

Dr. Sheldon Jackson will give addresses in the Meionaon at Tremont Temple sometime in January. The date will be given, when decided, in the *Watchman*. He is also expected to speak in Maine.

THE KADIAK ORPHANAGE.

One year ago the Woman's American Baptist Home Mission Society announced its decision to establish an Orphanage in Kadiak, Alaska, and called upon Circles and Bands for help in this work. Five thousand dollars were asked for in extra gifts. That it met the sympathy and co-operation of all has been shown by the ready and generous response to the call. To-day we announce the sum total as so far received to be \$6125. The "Planks and Shingles," introduced by Miss Evans of Jamaica Plain, have brought into the treasury about \$3500. Has the amount contributed been in extra gifts? A careful examination of the regular receipts of 1891 and '92 up to the present time, and the receipts for the Orphanage since Jan. 1892, make it safe to conclude that you have done as we asked. The money for the Orphanage is above your regular contribution.

Our work in Alaska has been conducted under peculiar difficulties. Owing to the short season, and the length of time it has taken to send letters to and from the country, we have been unable to accomplish all we have desired. Of one thing we are sure: that lumber for the Orphanage has reached St. Paul in good condition, and been taken in charge by the government teacher of St. Paul, Kadiak. We had intended sending boxes of supplies to the Pacific Coast this autumn by way of Cape Horn, to have them ready for the first steamer going to Alaska in the spring. Upon investigation a shorter route has been found by way of the Isthmus of Panama. As it will be necessary to have all goods securely packed, in order to send by water, it seems desirable to have some central place where all goods can be sent. Mrs. T. C. Evans, Robeson street, Jamaica Plain, Mass., has kindly consented to receive all boxes, and look after the packing. Those sending goods should *prepay express* to Jamaica Plain, and send money at the rate of \$3.00 per cwt. for payment of freight to Alaska. Goods should be sent Mrs. Evans before the *middle of January*, in order to go up by the first

steamer to Alaska. We would not advise *new* *bores* to be prepared this autumn for Alaska. A large number have corresponded with the Secretary and State officers concerning supplies, and it is probable that enough has been prepared for one year. We would ask the fervent prayers of all our sisters for this new enterprise. The last boat has gone up from San Francisco. No more letters of direction can be sent our workers. We must wait long months before we can hear definitely about the work. Pray that all our interests may be kept by Him who neither slumbers nor sleeps.

We have hastily glanced over the fields where changes have occurred this year. Some of the workers remain as last year. Of these we will make no mention, but simply commend them to the prayers of our constituency, as faithful laborers in the Lord.

We remember last year in a similar article pleading for Mexico City. The plea has not been heard, and there is no school for that needy city. The plea for the Alaskan children has reached our hearts, and \$5000 has come into the Treasury. We shall need \$5000 more to complete our work in Alaska, and we must not relax any effort for this needy field. But beautiful Mexico, with its history of wrong, superstition, and ignorance, stretches out pleading hands for consecrated womanhood. Is there not one consecrated, cultured young woman, with health and talent who will answer the call of the Mexican children?

There have never been such great responsibilities laid upon us as a society. Again and again have we refused requests for christian teachers because we dare not assume their support. We have asked for \$50,000 the coming year to carry on our work.

What has been done? The lumber was purchased, a vessel chartered, and the frame of the building transported to Kadiak. We have communication with these islands only by steamers of the Government, and the Alaska Commercial Co. These run only from May till Oct., and occasionally one in the early spring, therefore, by the time this was accomplished the last steamer had gone to Kadiak, and regular communication was closed for the year.

But enough had been done to secure the speedy erection of the building as soon as the season opens. Mr. Roscoe is engaged to go up on a vessel which will probably leave San Francisco some time in February. He is to superintend putting up the building, while Mr. Solter, the government agent at Kadiak, will care for it till Mr. Roscoe arrives. Before another fall we hope to have the work well under way.

What have we found out? Just what was prophesied would be the case—that it will cost more than we anticipated. Many things come into this work to make it more expensive than if nearer home. Circumstances have increased the expense, which, judged by human standards, to many were arguments for our not undertaking the work. Measured by the wisdom, love, and justice of Him who said, "Go ye into all the world," these things are but arguments to make us more earnest.

We asked for \$5000. We should have asked for \$10,000. We ask you now for \$5000 more. With this money we wish to complete and furnish the

building and be able to place in it two teachers. We want this amount by the first of May, that we may follow right along after Mr. Roscoe and be ready for work. Expenses at Kadiak are more than at Sitka. These islands are so far removed from a base of supplies that \$700 at Kadiak is no more than \$500 at Sitka. We need also a cabinet organ, a United States flag, a clock for the schoolroom and books. We ask for this amount in the name of Him who said, "No man having put his hand to the plough, and looking back, is fit for the kingdom of God."

The \$5000 already given, in many cases means self-denial and sacrifice; it also means joy, hope, everlasting life to those for whom you have given it. It is said, "What thou lovest, that thou dost become." If then we are Christ's, we shall be Christ-like, we shall love what He loves. "Not to be ministered unto but to minister" shall be our watchword, and with these words of our blessed Lord ever sounding in our hearts, no discouragement will make us falter, no difficulty daunt us.

Why is the subject of Immigration just now attracting so much attention? Is it that the danger is greater to our country than it was last year or the year before? No! year by year we have seen it steadily increasing, and attacking the moral life of our nation, yet we have not been greatly disturbed. But last summer it brought the pestilence to our gates, and our lives were threatened. Then the decree went forth, it must be stopped, and for a time our ports were closed. To guard against this danger in the coming year we are all interested. They might come to us bringing *anarchy*, *socialism*, *nihilism* and *infidelity* and we were silent, but when our lives are threatened we are thoroughly alarmed.

In this land for which we ask aid, a plague more deadly than the pestilence which threatens us has for years been at work. Bodies and *souls* of its victims have been and are being destroyed; a plague brought to them by their own countrymen, and against which the people are powerless to help themselves, or to appeal for aid. Here are 5000 souls for whom we ask aid. They are our special care. They have no law to care for their welfare, to protect them from the deadly traffic of liquor, no protection for their industries, naught to prevent the greed of their own countrymen from robbing them of their wealth and leaving them to perish.

For their children our Orphanage shall be an Asylum, a refuge from sin, drunkenness and death. We will make it complete in all its parts, and place in it christian teachers, who shall labor in His name for those whom He came to save. I am persuaded that you need no incentive to this work save "For the love of Christ constraineth us."

This is the centennial year of missions,—one hundred years since the forming of a missionary society in the humble cottage in Kettering, England. We do well to make it a year of generous giving. Nearly three centuries ago the Pilgrims and Puritans were the pioneers of Protestant missions. The Charter of the Massachusetts colony enjoined "the duty to win the natives to the knowledge and obedience of the only true God." The seal of the colony presented the figure of an Indian, with a label in his mouth on which was inscribed "Come

over and help us." But earlier than Carey, or Pilgrim, or Puritan, 1900 years ago, "Jesus Christ, the Son of God, stood upon this earth and erecting his cross," said "I, if I be lifted up will draw all men unto me." In the name of this King and of his Christ we have taken possession of these islands. Here will we lift up the banner of His love, a banner which means more than salvation for ourselves, but that we are pledged to give as we have received to all who are in darkness.

"Upon the folds of our banner gleam the words, Salvation to the ends of the earth, break the chain of sin, let the captives go free." Give then as God has given to you. Fellow citizens with the Saints and of the household of God, "Let us prove ourselves such by word and life and deed. Let our 'prayers and our alms come up for a memorial before Him,' who sitting over against the treasury marks *not* what we give, but what we have left.

Cambridge, Mass.

McW.

Fourth of July, 1892, was celebrated by Dr. Jackson and his friends aboard the U. S. Cutter, Bear, by the landing of 175 reindeer at Port Clarence, which had been purchased and brought from Siberia by the U. S. Government. This is the beginning of the work of importing reindeer for domestic purposes to the shores of Western Alaska. The deer will find the moss on which it feeds below two and three feet of snow. This animal furnishes food, clothes, domestic utensils, needles, thread and transportation to the native. They will travel 19 miles an hour. They have become a necessity to these starving people, where the walrus, seal and whale are being exterminated by traders. Nineteen were brought from Siberia by private parties to Unalaska last year by way of experiment. They flourished as in their native clime and all who have studied the subject agree that through the reindeer lies the only way to save the people of Western Alaska from extermination. Four native herders were brought from Siberia with the reindeer and the U. S. Government employs two men as overseers of the station.

A medical missionary is very much needed at St. Lawrence Island. On this Island last year the inhabitants of four of its five villages starved to death. Their bones were found in the streets by the crew of the Bear when they reached there last spring.

Our Young Folks.

A LITTLE CHILD SHALL LEAD THEM.

The following story is told in connection with missionary work in Alaska: "A blind boy named Jack came 'ten suns' to see the mission building. Having felt around the building, he asked the missionary to teach him to 'fill me up with what was in the Book.' Having been told the story of the gospel and having learned to sing some hymns, he asked for a Bible to 'hold up before his people and tell them that was God's great book,' and a hand bell which was to call them together every Sunday, that he might sing to them and tell them all he had heard. Two years later, Jack's mother came to return the Bible and the bell, saying Jack was dead, and that he had faithfully done as he said while he lived."

Echoes from the Field. 1893



REV SHELDON JACKSON, D.D.,

The first American Minister to visit Alaska in the interest of Missions.

Now that we are to have a definite work in Alaska, we shall hope for frequent reports from the same. We cannot better introduce this department than by giving a picture of the pioneer worker in the most distant part of our home Field—Alaska.

A DIME OR A DOLLAR, WHICH?

We wish we could just *speak* a word to every boy and girl of our Sunday Schools and Mission Bands instead of *writing* it. A great many of your names are on the Plank and Shingle Cards that last year brought in so large a sum for the Orphanage in Alaska. Now the Editor feels very sure that each one of you will be willing to contribute ten cents more for the furnishing of this Home for some of the needy children of whom you have lately heard so much. The purchase of one of these cards will at the same time add the dime to this furnishing fund and give to the owner of the card a picture of the Orphanage taken from the architect's plan.

Perhaps you wish to give yet more for the Alaska work and are willing to take one of the pretty Star cards, and place a penny in your mite box for each of the golden stars, saying thoughtfully to yourselves the verse on the card—"They that turn many to righteousness shall shine as the stars for ever and ever." This will make you gift a dollar, and a picture of the Orphanage will be *given* you.

Now, boys and girls, it's a good time to be in haste about this grand work. The cold weather makes your cheeks glow and your ears tingle. You have to move quickly, even about your sports, to keep from freezing this cold weather, particularly if

you live in New England.

I can seem to hear you stamping the snow from your feet in school house halls and on the home door steps. Think of the wretched children who know no *real* homes and have never heard of a school room, and sadder still, who know nothing of Him who so loved the little ones when He was upon earth.

You all want the Orphanage picture—of this I am assured. If you haven't the money already there's many a way you can earn it. Shall it be a *dime* or a *dollar* that you will send to the Treasurer, Miss Alice E. Stedman, 14 Tremont Temple, Boston, Mass.? She will tell you all you wish to know about the picture cards and the star cards.

See **BUREAU OF INFORMATION,**
1892 SPECIAL PROGRAM FOR JANUARY.

Topic: Alaska.

Devotional exercises. Singing. Scripture Reading, Luke 8:5-15; Eccl. 11:4-10; Ps. 126:5-6. Prayer. Sing "Bringing in the Sheaves."

A Trip to Alaska; 1. Preparation for the Journey; 2 The Start; 3. Across the Continent; 4. From Tacoma to Juneau; 5. Juneau and its people. Sing, "Rescue the perishing." 6. Other Tribes of Alaska; 7. Superstitions; 8. Introduction of Christianity and Present Outlook; 9. A Plea for Alaska. Collection. Singing. Closing Prayer.

The material for this outline programme has been carefully prepared and will be loaned as usual. Very interesting programmes can also be arranged from the Alaskan leaflets found in our list of publications.

"The New Eldorado" (Ballou), Dr. Jackson's "Alaska," "Among the the Alaskans" (Mrs. J. McNair Wright), and "Life in Alaska" (Mrs. Willard), and "A Woman's Trip to Alaska" will also be found helpful and full of interest.

MRS. HATTIE E. GENUNG,

Suffield, Ct.

Lock Box 17.

MONTHLY TOPICS FOR 1893.

Jan.—Alaska.
Feb.—The Freed People.
March—Our Treasury.
April—Romanism in America.
May—Our Society's work in the past year.
June—The Mormons.
July—General survey of the field.
Aug.—Our foreign population and evangelization of the West.
Sept.—Mexico.
Oct.—Our schools and teachers.
Nov.—The Indians.
Dec.—The Chinese,

HOME MISSION ECHO.

ISSUED MONTHLY UNDER THE AUSPICES OF

The Woman's American Baptist Home Mission Society,

14 TREMONT TEMPLE, BOSTON, MASS.

MRS. ANNA SARGENT HUNT, Editor and Publisher,
January AUGUSTA, MAINE. *1893.*

Among the good things that helped to complete the enjoyment and profit of a recent week's stay in New York and Brooklyn, we reckon as not the least the privilege of hearing an illustrated lecture by Dr. Sheldon Jackson at Dr. Storrs' church. We give the following items:

The Alaskans spend much time upon the water from which they obtain the greater part of their food. Their skin-covered canoes insure them safe passage in any wind or wave.

A school-bell was objected to, as the sound might drive away seals and foxes.

A tract of land 1200 by 1400 miles in Western Alaska is entirely destitute of any trees. *27*

1000 miles of sea-coast in Alaska are without a single physician.

The missionary teacher is a puzzle to the natives, "Too poor to trade, too stingy to marry, and too effeminate to hunt."

Pencils, paper, pictures, hard-bread, combs and soap have been given as prizes for punctuality and diligence.

The Russian Government does not favor the establishment of missions in Eastern Siberia, but the natives will receive the gospel tidings through the Alaskans, who, when they are christianized, will carry over the good news.

The Ynkon natives are not small of stature, often over 6 feet, average 5 ft. 7 in.; strong athletes, would make a good foot-ball team; will walk 60 miles before daybreak. One native walked the 40 miles over the frozen sea to Siberia for the purpose of obtaining a supply of tobacco.

Natives wear in summer one skin, in winter two skins. Deer skin considered warmest.

Men wear three articles of clothing, coat, pants and boots. Women only two, coat and pants, as the latter are made for them with boots attached.

The gospel with soap and water, can work wonders for these people.

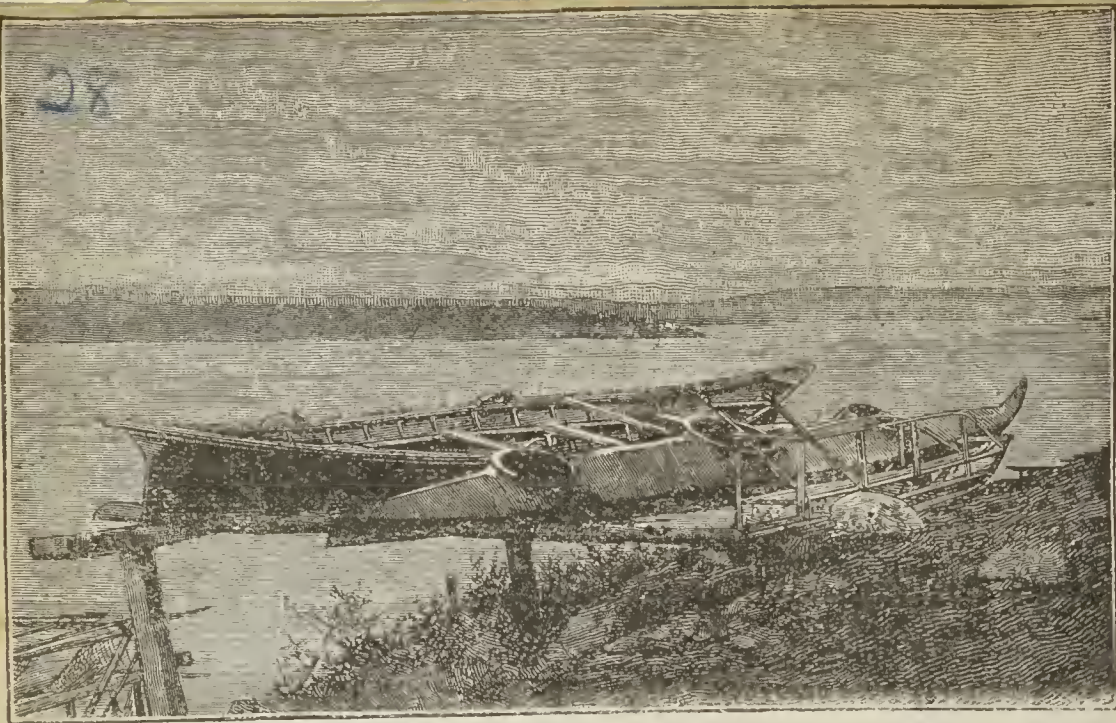
A small boy, having to take care of a pair of mules for the first time, asked if he must "undress" them,—meaning unharness.

Pupils in the mission school are punished by excluding them from school for a few days.

DR. SHELDON JACKSON AND
Jan 26 **ALASKA.** *1893*
BY MRS E. H. BONNEY.

Dr. Sheldon Jackson gave a lecture on Alaska at the Free street church in Portland, on Thursday morning, and at Waterville on Thursday evening. Both were well attended, and those present feel grateful for the rare privilege of hearing Dr. Jackson thus afforded them by the Woman's American Baptist Home Mission Society.

Dr. Jackson spoke of the extent of Alaska, being larger than all of Europe, its islands alone embracing more territory than the state of Maine; its remarkable physical features; the sail of twelve hundred miles from Puget sound to Sithaai, on an inland sea; its wonderful glaciers; its high mountains, Mt. St. Elias being 19,500 feet above the sea level; its chain of volcanoes in the Aleutian Islands, nine of which are active; its mineral springs, one being,



ALASKA CANOES.

twenty miles in circumference; its big river, the Yukon, ten miles wide at its mouth, and navigable for fifteen hundred miles; its vast forests of red and yellow cedar in the South and East, and its inexhaustible coal deposits on the North and West coasts; the Douglass Island gold mine, yielding \$100,000 in bullion every month; the two seal islands, St. Paul and St. George, which have alone paid into the United States treasury \$14,000,000, nearly twice the purchase money of Alaska; its beautiful aurora; its extensive fish and fur trades; its variety of climate, the mean temperature at Sitka being that of Richmond, Va., while in the extreme north it is never above zero; and many other facts, which convinced his hearers that Alaska is no mean country for a nation to call its own.

But it was when Dr. Jackson spoke of the people, naming and locating the five principal tribes, then telling of their degradation and need, that we realized that there might have been a grand purpose in the mind of God in binding this vast territory, buried in pagan darkness, to a Christian country like the United States. Dr. Jackson told us pitiful stories as they had come under his observation, of the burden of heathenism, falling most heavily, as it always does, on the women and children, the aged and the helpless. These weaker ones are often killed by their own relatives whenever they become a burden. Witchcraft and the medicine man, or "shamau," were shown in horrible detail. "This," he said, "is all the teaching of the evil one." Then he told of the missionary work, locating the several denominations, and gave instances showing what three

years of such work had done in the far-off portions of the country, while at Sitka the twelve years' work of the Presbyterian missions has wrought a marvelous change. The people everywhere hear the gospel gladly, and in some of the settlements of three hundred or four hundred people, Dr. Jackson was sure the whole community would be turned to a better course of life if a missionary could labor with them for six months. There are few missionaries, however, and they lead a lonely life, having only one mail each year in the western and northern stations. There is great need of medical missionaries, there being no physician for the distance of one thousand miles of coast beyond the Aleutian Islands.

The wholesale destruction of the seal, walrus, and whale by greedy traders, threaten the natives with starvation. To ward off this fate, the United States government, by the request and under the direction of Dr. Jackson, has imported reindeer from Siberia for domestic purposes. Destruction of both body and soul seem to threaten these poor people.

Of the nineteen government schools planted by Dr. Jackson, six will have to be discontinued if the Alaska appropriation be reduced, as proposed by the present Congress, from \$50,000 to \$30,000, and, in closing, Dr. Jackson impressed upon his hearers the necessity of urging our Senator, Hon. Eugene Hale, chairman of the Senate Committee on Appropriations, to use his influence against the adoption by the Senate of the reduction proposed by the House.

DECEMBER BOARD MEETING.

Twelve ladies of the Board met December 1st, for regular business. The President not being present because of illness, the Vice-President occupied the chair.

The report of the Treasurer showed a gain in receipts over November of last year and an increase in expenses which causes a greater deficit than existed at the same time last year.

Letters were read with regard to the work of Mr. and Mrs. Faodorff in Alaska and a report was given of expenses connected with the Presbyterian Orphanage. The need of supplies for our Orphanage was stated.

Mrs. McWhinnie was asked to take charge of appeals for the needs of the Alaska work.

Dr. Sheldon Jackson will give addresses in the Meionaon at Tremont Temple sometime in January. The date will be given, when decided, in the *Watchman*. He is also expected to speak in Maine.

A PICTURE OF THE ALASKAN ORPHANAGE.

We have received the following note from Miss Stedman: The attention of the Bands and Sunday Schools is called to the Alaska card, noted among our list of publications. I am sure that the picture of our Orphanage, which has been taken from the architect's plan, will meet with favor among young people. Those who have so willingly contributed through the Plank and Shingle cards, for the building, will be glad to have a picture of the Home. The price of the card, 10 cts., should insure its ready sale. The money thus raised will be used for furnishing the Orphanage.—TREASURER.

THE KADIAK ORPHANAGE.

One year ago the Woman's American Baptist Home Mission Society announced its decision to establish an Orphanage in Kadiak, Alaska, and called upon Circles and Bands for help in this work. Five thousand dollars were asked for in extra gifts. That it met the sympathy and co-operation of all has been shown by the ready and generous response to the call. To-day we announce the sum total as so far received to be \$6125. The "Planks and Shingles," introduced by Miss Evans of Jamaica Plain, have brought into the treasury about \$3500. Has the amount contributed been in extra gifts? A careful examination of the regular receipts of 1891 and '92 up to the present time, and the receipts for the Orphanage since Jan. 1892, make it safe to conclude that you have done as we asked. The money for the Orphanage is above your regular contribution.

What has been done? The lumber was purchased, a vessel chartered, and the frame of the building transported to Kadiak. We have communication with these islands only by steamers of the Government, and the Alaska Commercial Co. These run only from May till Oct., and occasionally one in the early spring, therefore, by the time this was accomplished the last steamer had gone to

Kadiak, and regular communication was closed for the year. 29

But enough had been done to secure the speedy erection of the building as soon as the season opens. Mr. Roscoe is engaged to go up on a vessel which will probably leave San Francisco some time in February. He is to superintend putting up the building, while Mr. Solter, the government agent at Kadiak, will care for it till Mr. Roscoe arrives. Before another fall we hope to have the work well under way.

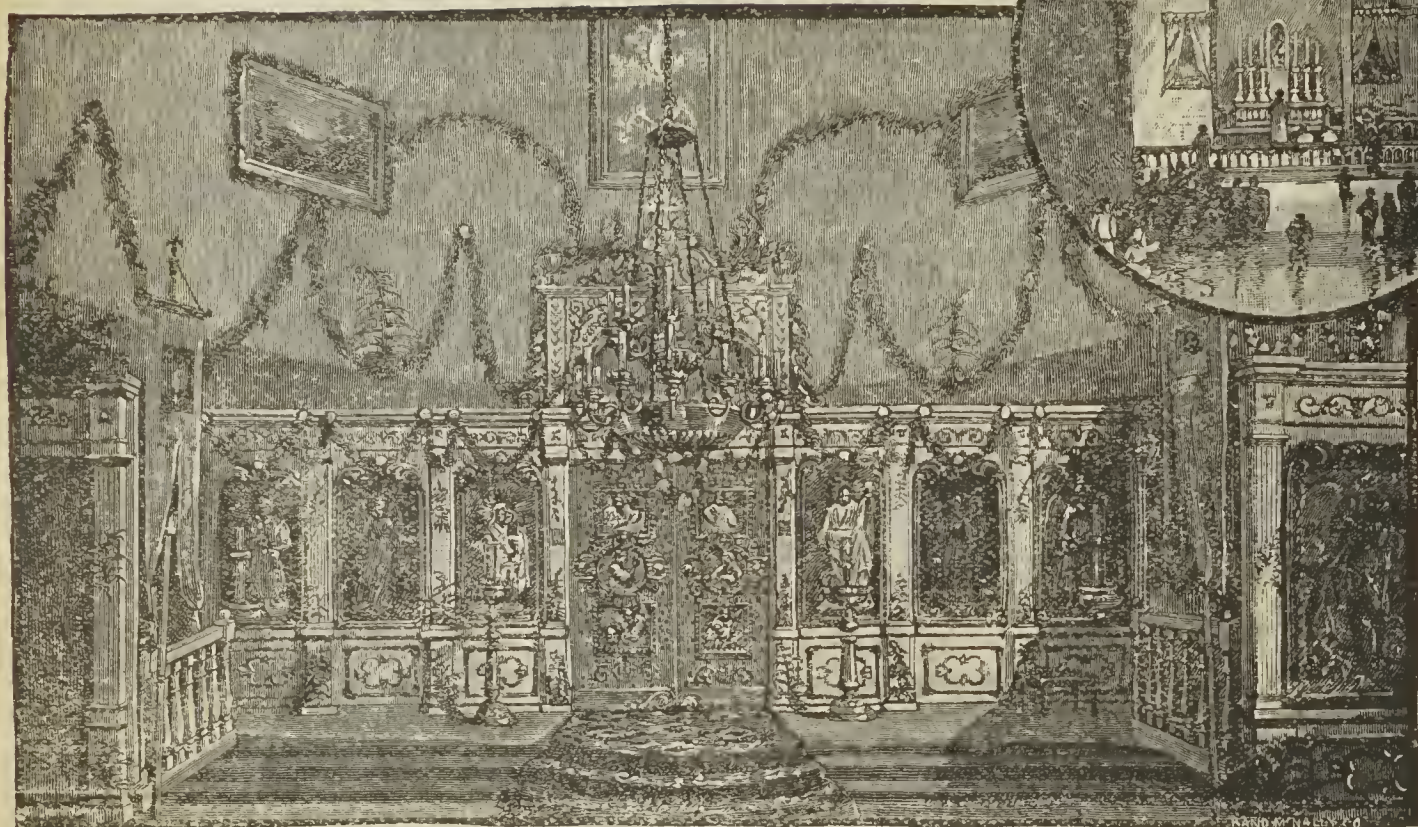
What have we found out? Just what was prophesied would be the case—that it will cost more than we anticipated. Many things come into this work to make it more expensive than if nearer home. Circumstances have increased the expense, which, judged by human standards, to many were arguments for our not undertaking the work. Measured by the wisdom, love, and justice of Him who said, "Go ye into all the world," these things are but arguments to make us more earnest.

We asked for \$5000. We should have asked for \$10,000. We ask you now for \$5000 more. With this money we wish to complete and furnish the building and be able to place in it two teachers. We want this amount by the first of May, that we may follow right along after Mr. Roscoe and be ready for work. Expenses at Kadiak are more than at Sitka. These islands are so far removed from a base of supplies that \$700 at Kadiak is no more than \$500 at Sitka. We need also a cabinet organ, a United States flag, a clock for the schoolroom and books. We ask for this amount in the name of Him who said, "No man having put his hand to the plough, and looking back, is fit for the kingdom of God."

The \$5000 already given, in many cases means self-denial and sacrifice; it also means joy, hope, everlasting life to those for whom you have given it. It is said, "What thou lovest, that thou dost become." If then we are Christ's, we shall be Christ-like, we shall love what He loves. "Not to be ministered unto but to minister" shall be our watchword, and with these words of our blessed Lord ever sounding in our hearts, no discouragement will make us falter, no difficulty daunt us.

Why is the subject of Immigration just now attracting so much attention? Is it that the danger is greater to our country than it was last year or the year before? No! year by year we have seen it steadily increasing, and attacking the moral life of our nation, yet we have not been greatly disturbed. But last summer it brought the pestilence to our gates, and our lives were threatened. Then the decree went forth, it must be stopped, and for a time our ports were closed. To guard against this danger in the coming year we are all interested. They might come to us bringing *anarchy*, *socialism*, *nihilism* and *infidelity* and we were silent, but when our lives are threatened we are thoroughly alarmed.

In this land for which we ask aid, a plague more deadly than the pestilence which threatens us has for years been at work. Bodies and souls of its victims have been and are being destroyed; a plague brought to them by their own countrymen, and against which the people are powerless to help themselves, or to appeal for aid. Here are 5000 souls for whom



INTERIOR OF GREEK CHURCH, SITKA, ALASKA.

Sitka schools, churches, hospitals and work-shops, under the Presbyterian Board and then describes a prayer meeting conducted by the children themselves in these words: "Most of us are not partial to this kind of religious service, possibly because we hear at them so little of real praying. I feared that this one was to be a part of the 'performance.' Had I detected a suspicion of hypocrisy in the chil-

dren's voices, had there been the faintest element of 'show off' in what they said, or their manner of saying it, my lip would have curled instead of trembled. But no, it was all genuine and earnest, with a total unconsciousness of another's presence. I do not remember what they said, in truth it was mostly uttered in so low a tone as to be scarcely audible. But the soft, mellow voices, rich with passion, tender with pleading, were prayers in themselves. To what shall I liken the supplication of

these lonesome, friendless creatures? The prayer of a barbarian to a civilized God? It was like the inarticulate moan of a stricken animal, the trembling cry of an ewe lamb bleating for protection; a wail from the desert, a voice out of the night. My fellow tourists and I returned to our boat thankful for the warm spot that glowed in our hearts, and the moisture that suffused our eyes. Is it worth while trying to redeem the Alaskan? Let that evening at the Mission answer the question."

The first edition of the Orphanage cards is sold out, and a second issued at the same price, 10 cents, smaller in size, but having a calendar on the back. Those desiring these cards should order at once that all may be sold before April 1st.—TREAS.

The organ for the Alaskan Orphanage has been secured. Mr. Estey of Battleboro writes that he will with pleasure ship one of their organs either from the factory or from their agent in San Francisco, as we may decide. This is "good measure, pressed down, and running over," and we most heartily thank him for it, as well as all past interest and kindness in our work.—McW.

FEBRUARY BOARD MEETING.

Owing to the late date at which the January meeting of the Board was held less than the usual amount of business awaited consideration in February. A good number of ladies were present and in the absence of the President, Mrs. Hatch was made chairman for the day. The devotional exercises were followed by the usual reports of clerk and treasurer. The Kadiak Baptist Orphanage received the first attention, and a letter was read from Mr. Roseoe. A vote of thanks to Rev. Sheldon Jackson for his lectures in the Meionaon on Jan. 25th, was passed; a similar vote of thanks to all who assisted in the services of that day. Miss Stedman was empowered to procure as many Alaska cards for a second edition as she judged best. The

THE ORPHANAGE.

The Kadiak Orphanage will be located upon Wood Island, a beautiful and well wooded isle in the centre of the Kadiak district; here it will be most removed from the direct influence of the Greek priests. It will be a two story building with pitched roof, and a gable at each wing. The extreme front covers 68 feet. The main building 30x40 feet, the right wing 20x25 feet, the left, 18x25 feet. The floor space of each story covers

2150 feet and is thus divided: The main building contains an office opening from the hall; back of the entrance hall a dining-room, kitchen and store-room. At the right of the main entrance is a school-room 20x25 feet and this can be enlarged by opening doors into the front hall and dining-room.

The left wing contains two large rooms. Upon the second story are a number of chambers, also a large dormitory for the girls in the main building, and for the boys in the right wing. Above the second story is a large attic which can be divided into eight good sized rooms as needed. The partitions between the rooms are constructed of two thicknesses of matched boards with felt between. This building we trust will soon be finished and will prove a Home, a Palace Beautiful, to many a starving, friendless one in that vicinity. Around its hearth shall be told the story of the Good Shepherd seeking for the lost ones, and from within its walls many voices shall sing the song, "Blessing and honor to Jesus who saves."

At the close of an illustrated lecture upon Alaska a few weeks ago, Dr. Jackson said very impressively to his audience, "You have seen the views of this wonderful country; its inhabitants and their homes; have looked in their faces—not very attractive ones—but you have marked what education, civilization and missionary work can do for them. Will you turn away and say 'What is all this to me, I shall never go there, I shall never meet them?' My friends you *will* meet them. You will meet them at the Judgment and there God will call you to account for what you have failed to do for them."

to tell how ignorance, superstition and witchcraft through long years has been weaving a triple chain to crush out any noble impulse that, despite all evil surroundings, might be born in the father or mother heart,—how, worse than orphaned, the little ones had grown into a sorrowful child-life to fare scarcely worse after the death of their parents than before,—how the Greek church has been utterly unmindful of the souls and bodies of these little ones,—how we were to gather them into a loving fold to care for their physical, intellectual and spiritual need. It chanced that a subsequent stormy Sabbath shut us up to a consideration of this subject in the reading of a

Across the Behring strait in Siberia no missionary organization in the world can place a Christian worker. The Russian Government would speedily drive them away. The hope for the Siberian is that light may come to him from the Alaskan. Seed sown in America shall bear fruit in Asia. To us is committed the sowing of the seed in this district. Let us not sow sparingly.

A letter has this week been received from a Russian priest telling us that the Russians are about to build a home in Kadiak. That as we have lumber upon Wood Island and they shall require some, will we sell it to them at a moderate price or give it to them, or in any way assist them? This does not intimidate us, but it warns us that the King's business requires haste. As one of God's ancient

HOME MISSION ECHO.

ISSUED MONTHLY UNDER THE AUSPICES OF

The Woman's American Baptist Home Mission Society,

April 2 A BEACON ST., BOSTON, MASS. 1893

MRS. ANNA SARGENT HUNT, Editor and Publisher,
AUGUSTA, MAINE.

A consecrated christian lady recently questioned us:—"What is the need of an Orphanage in Alaska more than in any other place? I ask because I *really* want to know." We thought then we knew enough of the general need, to give quite an intelligent answer. It seemed plain to us, and we tried



A YOUNG ALASKAN WOMAN.

book "Kindashon's wife," which in December came from the press of Fleming B. Revell, 30 Union Square, East, N. Y. City. In this book the author, Mrs. Eugene Willard, who with her husband went in 1881 to her missionary labors among the Chilkats of Alaska, gives from her personal knowledge a picture so strange, so real, so terrible, that we felt we had never before been on the borderland of an understanding of Alaskan life.

Tashekah, the sweet girl wife of the medicine man, that terror of Alaska, —Kotch-kul-ah,— "bright as the stars on a frosty night" but doomed to heart anguish that knew no relief; Sha-hehe, the

poor witch girl, the tortured victim of revengeful malice; as we read to the last of the 281 pages, the experiences of these and other characters, who in darkness, almost impenetrable, were groping for the light, were burned into our heart and memory. We felt we must bring this book, which at its low price (\$1.50) is within reach of all, to the atten-

tion of our readers.

Of the story—for the book is a narrative as the title indicates—Mrs. Willard says: "It is true in every particular essential to history; it is true in its representations of Klingle life and customs, of the character and productions of the country, and as a story—well it is Kindashon's story, for the

most part from his own lips. The other characters introduced are drawn from life, as indeed, are all the principal scenes and incidents of the tale, only in the grouping of them I have sometimes used a story-teller's license. The book itself is as really a work for the Master as anything I ever did."

In the article "Our Treasury" in March *Echo*, by the insinuating way that figures occasionally take to themselves, an *extra* 3 crept into the sum credited by Miss Stedman as the contribution of the Bands to the Alaska work. Instead of \$13,333.93, it should have read \$1,333.93. Thus we see in view of the amount needed to erect and furnish our Orphanage, there is great need of continued giving. We wish indeed it might be we had raised the reported sum, but between our actual receipts and that, are many gifts from the young and old. *Has yours been sent dear friend?* All money for Alaska should be forwarded *directly* to the Treasurer.

MARCH BOARD MEETING.

The meeting of the Board was not quite as fully attended as usual through illness and other causes, but a spirit of devotion was manifest in the earnest prayers that were sent up to God asking for counsel and guidance in the important business that was waiting attention.

After listening to the records of last meeting and the Treasurer's report, the Secretary brought a report from the Alaska Committee that Col. Estey of

Brattleboro, Vt., will give an organ for this work, and the young ladies of First Church, Cambridge, will give a boat, which is considered indispensable for the work.

A vote of thanks was extended to Col. Estey.

Letter from a priest of the Russian Greek church, asking us to sell, or donate the lumber for the Orphanage to them for a similar purpose, was laid on the table.

GIFTS FOR THE ORPHANAGE.

In the last issue of the *Echo*, we gratefully acknowledged the generous gift of an organ for the Alaskan Orphanage, from Col. Estey of Brattleboro, Vt. Our hearts are again made glad by learning that the King's Daughters of the First Baptist Church, Cambridge, Mass., will purchase the boat needed to carry supplies from Kadiak Is. to Wood Is., as a memorial of their late pastor, Rev. James McWhinnie, D. D. This will not be an ordinary row boat, but a large, strong boat, fitted for surf and heavy seas. This is another proof of the interest taken by the women of this church in the Alaskan work—a work in which Dr. McWhinnie felt a deep interest and for which Mrs. McWhinnie gives so much time and thought.

The Flag also has been donated the society for Alaska, by Mr. J. B. Upham, of Malden, Mass. This flag is nine by sixteen feet, with golden ball, rope and pulley. This beautiful flag will wave over our Orphanage in Alaska, another reminder to our teachers of the New England friends who love the work in Alaska.

M. C. R.

THE ALASKANS.

A friend of missions who has recently called on Mrs. Faodorff, our former worker in Alaska, now in Oakland, Cal., says "the condition of the poor children there causes them much sorrow. When they heard that the Boston Board was to build and support an Orphanage there, their hearts were full of joy. They say you cannot teach the children unless you love them and pity their condition. They are taught that they are Americans, and love and respect for the United States flag is also taught. In their school there were 18 little orphans. Those who are familiar with Alaskan life know how one has to get down on hands and knees to enter their homes, and the odor! ! ! Still Mrs. Faodorff could not hesitate, she felt that she must enter into the lives of these people if she was to do them good. When they left Karluck the natives were crying and wanting them to return soon. I am going down again to have a private talk with Mrs. Faodorff and learn of the terrible condition of the Alaska women. She has so much pity for them that she gave away her own clothes, and when they were ill and died, used her sheets to cover them in the coffins Mr. Faodorff made for them. Old clothes in good condition can be used or made over. Mr. Faodorff cut out jackets for the boys from dress skirts. The temperature ranges from 19 deg. below zero to 30 deg. above,—that was a warm, pleasant day."



MUIR GLACIER, ALASKA.

HOME MISSION ECHO.

ISSUED MONTHLY UNDER THE AUSPICES OF

July 1893.

The Woman's American Baptist Home Mission Society,

2 A BEACON ST., BOSTON, MASS.

MRS. ANNA SARGENT HUNT, Editor and Publisher,
AUGUSTA, MAINE.

ALASKA.

Mr. Roscoe and family reached Kadiak, Alaska, upon the morning of April 8th, after seventeen days' passage from San Francisco. They were unable to make the landing immediately and anxious friends came out to them in row boats to welcome them back. They reached Wood Island in the evening of that day and were cared for by Mr. Greenleaf, Agent of the North American Commercial Company, and later they found a home for themselves in the only vacant house in the settlement. He experienced some difficulty at first in procuring workmen, as nearly everyone was employed, and the Russian Priest used his influence to hinder him; but the agent of the company came to his assistance and workmen were secured. He found the lumber and frame of the building had been properly stored and cared for, and everything was in good condition. A building site was selected and work immediately commenced. He writes: "The place I have selected is on the edge of the woods, just high enough to have a good view of the country, and sheltered from heavy winds. There will be a fine yard all around the Mission, part of which I shall use for a garden, and shall probably plant some potatoes at another place on the Island. Already I have been asked to take a little seven year old orphan, her adopted father telling me he had not overmuch money, but thought he could pay

Fifth.

Our course we now turn to the distant Northwest,
Where lies dreary Alaska, in ice and snow dressed,
To visit a race who but faintly have heard
Of salvation to man through the life-giving word.
Their rivers and streams in ice fetters bound,
Are a type of the bondage in which they are found.
Men, women and children, they often-times seize,
And sacrifice them, evil spirits to please.

For they have not known of a merciful God,
Who pardons our sins through Christ's precious blood.
But they bow down to demons, and seek to appease
Their fancied displeasure by offerings like these.

These men are our brothers, their land forms a part
Of this glorious Union, the pride of each heart,
So our duty is plain, the truth we must teach
To this people who now we may easily reach.

HOME MISSION ECHO.

ISSUED MONTHLY UNDER THE AUSPICES OF

August 1893.

The Woman's American Baptist Home Mission Society,

2 A BEACON ST., BOSTON, MASS.

MRS. ANNA SARGENT HUNT, Editor and Publisher,
AUGUSTA, MAINE.

Miss Carrie Curren, our teacher for Alaska, sailed from San Francisco on July fifth. She will reach Sitka the thirteenth, and there change for a steamer to Wood Islands, hoping to reach the latter place five days later.

ALASKA.

Mr. Roscoe writes: "The Orphanage on Wood land is steadily progressing. Providence has favored us wonderfully with beautiful weather, while it has been damp and cloudy we have lost but

one day on account of heavy rain. The priest's Orphanage at Kadiak is going up rapidly. He has been making a tour of several hundred miles of the coast working against our mission. He is very indignant with the North American Commercial Co. for the help they have given us. In the mean time we are pushing our work and will be ready for whatever success the Lord shall give us. We have already thirteen children waiting for our care. The Russian Church is a blot on the civilization of the nineteenth century, but the Lord has given to us the task of breaking its power in this part of the world. If success comes slowly let us persevere."

Dear Friends:—For the Home the Russian priest is building there will be no lack of funds. For our Home on Wood Island there *must* not be. Again we say "and see that ye make haste."

We need seventeen hundred dollars yet to complete the ten thousand. The money comes slowly into our Treasury for this and for our other work. This is a time when there is a falling off in contributions. But do God's blessings to us vary? Nay, "New every morning, fresh every evening" from everlasting to everlasting the same. No sincere prayer to Him for help remains unanswered. "Whatever needs our help is God's prayer to us." May we be swift to hear and answer. Mc. W.

MONTHLY TOPICS FOR 1893.

Jan.—Alaska.
Feb.—The Freed People.
March—Our Treasury.
April—Romanism in America.
May—Our Society's work in the past year.
June—The Mormons.
July—General survey of the field.
Aug.—Our foreign population and evangelization of the West.
Sept.—Mexico.
Oct.—Our schools and teachers.
Nov.—The Indians.
Dec.—The Chinese.

PUBLICATIONS.

Indians.

The North American Indian, 2c; Frank Modoc, 2c; Metlak-ahla, or How one Man Redeemed a Race, 5c; Tsigonalah, 1c; Little Indians, 1c; Story of Silqualian, 1c.

Alaskans.

Women of Alaska, 1c; Moravians on the Kuskokwim, 2c; Only a Little Heathen, 1c; Alaska, its Past and Present, 2c; Alaskans, a story in Primitive Society, 2c; The Eskimos, 2c; Totem Poles, 2c; Kadiak and Afognak, 2c; Missions in Alaska, 2c; Baptists in Alaska, 2c; Presbyterians in Alaska, 2c; Methodists in Alaska, 2c; Congregationalists in Alaska, 2c; Friends in Alaska, 2c; Episcopalians in Alaska; Government map of Alaska showing all Mission Stations, 5c; The Kadiak Orphanage, 1c; Alaska and the New Work of our Society, 2c; Poem—Cry of the Alaska Children, 1c.

HOME MISSION ECHO.

ISSUED MONTHLY UNDER THE AUSPICES OF

September 1893.

The Woman's American Baptist Home Mission Society,
FOR THE SUNDAY SCHOOLS.

The total cost of the Alaskan Orphanage is estimated at ten thousand dollars. By this we mean that it will take that amount to build, insure and furnish the building. Having done this, at the lowest estimate we shall need two thousand dollars annually to carry on the work. Until the last few years the money raised by the W. A. B. H. M. Society has been for schools and teachers among the Freedmen, the Indians, the Chinese and Mor- mans. Within two years we have added a missionary

training department at Spelman, and are now building the Home at Kadiak. It is the desire of the Society to secure the support of the Orphanage from our Sunday Schools in New England. Two thousand dollars divided among these would not be a large amount for any one, but would give to us the support of two teachers for Alaska and provide for other expenses connected with the home. The First Stonington and the Huntington St., New London, have already given us aid; to-day we add the First New London, Conn., thirty dollars, and the school at Waterbury, Conn., fifty dollars. With pleasure we record these gifts; we believe that the Lord put it into our hearts to build this House, that the hand of our God has been upon us for good. We have been strengthened by the gifts and prayers of God's people. And now, will our Sunday Schools do this thing which we ask? That there may be a readiness to act in this matter is earnestly desired, that as we meet to plan the work which has been entrusted to us, we may be assured that the Alaskan work will be cared for. Let the more favored schools give accordingly and those less favored remember that it is not the amount but the willing mind that makes our gifts acceptable to our God, and let no school think we need not its help, but rather that without it the work will not be complete.

"What is the thing that ye will do, what por- tion, what right or memorial will you have in this work" is the question the Woman's Home Mission Society asks of every Sunday School in New Eng- land. McW.

We hoped to have had something for the *Echo* from Mr. Roseoe, but our last letters failed to reach him as we expected. They were accidentally carried by Kadiak to Unalaska and upon the steamer's return were left at Kadiak. He hastily writes: "The steamer has blown whistle to leave and I can't write a letter, but all is well and we are going on well with the work." Miss Currant when last heard from was just leaving Sitka for Wood Island. M.

BOARD MEETING.

July 27 found a goodly number of ladies gathered round the table in the Executive Room of 2 A Beacon St. The refreshing coolness of the day was most grateful and made it possible to spend four hours in the consideration of business with but little weariness.

An encouraging report from Alaska was present- ed. The latest letters from Mr. Roscoe spoke of the building as well under way, a large garden fenced in, and 13 orphans waiting for admission.

The opposition of the Russian priest still con- tinues, but cannot cause the work to fail. At a later point in the meeting, the hearts of the ladies

were filled with joy through the receipt of a check for one thousand dollars, designated "for the salvation of souls in Alaska." Prayers of grateful thanksgiving were offered and special blessing besought for the unknown giver.

HOME MISSION ECHO.

ISSUED MONTHLY UNDER THE AUSPICES OF

October 1893.
The Woman's American Baptist Home Mission Society,

2 A BEACON ST., BOSTON, MASS.

MRS. ANNA SARGENT HUNT, Editor and Publisher,
AUGUSTA, MAINE.

We welcome the first letter received from our new Alaska teacher:

WOOD ISLAND, KADIAK, ALASKA, July 20, 1893.

My Dear Mrs. McWhinnie:—You will see by the heading of this letter that at last I have arrived here and safely, on the last steamer, but oh, so sick for five days. The trip on the Queen was very pleasant but very cold. I got here on Wednesday morning, July 19th. Mr. and Mrs. Roscoe met me at the beach. I had to come off the steamer on a row boat, then cross a narrow strip of land, and cross the lake in front of the Mission. The home looked very pretty from the steamer as we came up the bay. The house is getting along nicely. We are in it, that is, we are living in three of the rooms. We have five children now, and more coming very soon. We find we have our hands full with these. If they continue to come, as they have, you will have to be looking for another missionary. Will you tell Miss Stedman those scissors she gave me have already been put to use, for this morning Mrs. Roscoe shaved every head, and I took them and washed them, for there was great need of it. You ought to see some of the clothes we took off of them. I wish you could have sat here and just seen them as we put clean clothes on them, it would have gone to your heart as it did to mine. They never saw such things before. After we had dressed them up, one little girl went away by herself. I followed her. She had gone around the corner of the house and was looking at herself and her clothes. She looked up in my face and smiled so pleased and happy. I wanted to speak to her but she could not understand English. The Greek priest here is doing what he can to oppose. Pray God that he may not harm us. We have four carpenters at work, and the work is going on nicely. It is very cold now, and Mrs. Roscoe says it will be very cold in the winter. The island is just beautiful now, and I have gathered so many wild flowers, and the trees in the woods just hang with moss. It looks like a Florida forest, but the season is so short it ought to be lovely. I find Mr. and Mrs. Roscoe very pleasant people. She is so good to the children; she treats them like her own. Mr. Roscoe has a little garden planted, and things will grow nicely, although the soil is black sand. I had a pleasant voyage, I went up on top of the Muir Glacier. I visited all of the missions on the way. The first place we stopped at was Ft. Wrangle, and there I got my first glimpse of the people here, and I was just about heart-broken. I left the company and went to my state-room and thanked God that He had let me come to this people, for they did look so wretched; it did not make me homesick. I wish you could have been here last evening when we gathered the little ones around us for prayers. How I did thank God, for the Society work, and for your ladies putting this Mission here. We expect to have the dining-room and dormitory ready this week. The food is so

different here, canned goods almost entirely. We know you all have been praying for us, we have felt it. Do continue to, and God will certainly bless this work.

Yours in Christ,

C. C. CURRANT.

Baptist The Religious Herald

HARTFORD:

THURSDAY, JULY 27, 1893.

NEWS FROM ALASKA.

We sailed from San Francisco on the 23d ult., and arrived here on the 9th inst., 17 days passage. We encountered variable weather. We had two storms, several calms, and some head winds. The longest distance traveled in a day was 220 miles with no steam power. There was little to relieve the monotony of the journey. My family suffered from sea sickness.

One day a fur seal swam along side our vessel and another day a school of whales were sporting near us. We came in sight of the familiar rocks and cliffs of St. Paul about four o'clock a. m., but the wind died out and we were becalmed off Wood Island.

Many anxious friends of Kodiak, however, tired of waiting, came out in row boats to welcome those on board. After the usual routine of treating to apples and oranges, and I am sorry to say, whiskey, our Captain set his visitors to work towing us into port, and about 12 o'clock we were in Kodiak. We came over to Wood Island that same evening and Mr. Greenfield, agent of the North American Commercial Co., cared for us in his home, until we finally got settled temporarily in the only vacant house in this settlement,—a building consisting of one tolerably good room and a shed or lean-to, which we use for a kitchen.

We were delayed in a variety of ways in getting to work on the new house. The commercial companies here had nearly every one employed during their rush of work when the several vessels arrived. I waited a few days for Mr. Washburn to get his two carpenters for me, but after I had finally hired three the priest, in order to delay me, got two of them, his church members, to refuse to work. One remained faithful in spite of him, but after two days work a rain storm came, and he availed himself of the opportunity to get drunk and his spree lasted one day longer than the storm.

Mr. Greenfield now came to my assistance and gave me his carpenter, whom I personally know to be an able workman and now with Yakoff (Jacob), Yericloff and Charlie Anderson every thing looks like rapid work. I have also hired Mr. Nelson, who is a faithful man to assist in the rougher part of the work.

The site that I have selected is on the edge of the woods just high enough to have a good view of the country. It is also sheltered from the heavy winds above, and connected with the lake that I have mentioned. Logs may be brought down on the ice on these lakes near to the house. Back of our mission clear across the island there are no habitations. There will be a fine yard all around the mission, part of which I shall use for a garden. I shall also probably plant some potatoes at another place on Woods Island.

Mr. ——— a hunter who has settled on Long Island two or three miles from here called to see me several days ago. He said the priest was bragging that I could not get any children around here, etc. He told me he had a seven year old orphan girl (adopted) and that he would like to have us educate her, allowing him to clothe her, and pay some thing for her board. After a long talk I fixed the price of board at only \$6.00 per month. He said, he thought he could "meet this amount," but that he had "not over much money."

He said he was going to work for our school, but he did not want us to "force our religion on her." He concluded however, that we might teach her to say her prayer, and read the Bible to her without harming her.

I may say the white people here are friendly to our work and seem amused at the frantic efforts of the priest. Mr. Nelson says that the priest holds a meeting nearly every night to work against us.

One day in Kodiak a little boy came up to me (one of my former school boys) and said in very good English: "I want to come and live with you, because I have no place to live."

The priest is hurrying to get his "Poor House" completed, as he calls it. He may cause us to bring children from a distance. However we are assured of some around here. It seems likely that there will gradually be gathered quite a number of children belonging to white men who can defray the expense of keeping them here, and it is to be remembered that most of the children of this class have heathen mothers who bring them up in the Russian church.

We hear dreadful accounts from distant settlements of the destitution of the people.

W. E. R.

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HOME MISSION ECHO.

ISSUED MONTHLY UNDER THE AUSPICES OF

November 1893
The Woman's American Baptist Home Mission Society,

2 A BEACON ST., BOSTON, MASS.

MRS. ANNA SARGENT HUNT, Editor and Publisher,
AUGUSTA, MAINE.

Two items in November *Missionary Review* attract our special attention. Number one brings to our mind the contrast, so strongly noted in Mrs. Reynold's article in another column, between the heathen woman and the one who bears about her the traces of our Christian life and civilization. We read: "What impressed me most," said a recent visitor to Alaska, "was the difference between Fanny Willard, our native teacher at the Sitka school (Presbyterian) with her beautiful face beaming with joy and love, and the unchristianized, bent, worn creatures, whose faces were disfigured with lamp-black and fish-oil, and made more hideous with labrets piercing the chin; and to think that Fanny was a few years ago a heathen child on the ranch at that wretched place, Fort Wrangel." An impressive object lesson surely, and a proof to us that we have set our hand to a noble work!

OCTOBER BOARD MEETING.

The meeting of the Board of Directors for October was held on the twelfth of the month, a goodly number being present. The report of the treasurer showed an encouraging condition of the finances in view of the prevalent depression in business circles. The first business of the day was to listen to the latest news from Alaska. Letters were read from Dr. Sheldon, *Jackson* Mr. Roseoe and Miss Currant, portions of which will be found in another part of the paper. The good news of the work really established and the touching incidents of the daily life in the Orphanage filled every heart with thanksgiving, which was expressed in an earnest prayer by Mrs. Durant. Letters were read from Dr. Morehouse and Rev. Mr. Adams, of Salt Lake City, relative to the use of our property by the East Side Mission.

The work in *Pratt* *Alaska*

ALASKA.

The Sunday Schools at Bantam and North Lyme, Conn., have sent five dollars for the support of the Orphanage. Chester, Vermont, twelve dollars and Deep River, Conn., five. West Swanzey, N. H., sends to our Treasury eleven dollars for the same object, and Hudson, Mass., five. Montville Union, Conn., sends five dollars as the first

quarters collection, and Mrs. C. J. Bickford's Bible class of Washington St., Lyme, sends ten dollars. We are grateful for these gifts and earnestly urge that other schools will speedily follow.

We have received letters from Mr. Roscoe and Miss Currant. They are pushing the work, and before cold weather comes hope to be well settled. Miss Currant writes: "The children are very bright and learn quickly, are extremely fond of music. The organ came last week, and I have taught them to sing several pieces, but I wish you could hear them sing 'Precious Name' and 'Hold the Fort' in English. The other day I was standing on the steps and I heard a little voice ring out up in the woods, 'Precious Name,' and one of our little children at home could not do better." She writes of her loneliness, and of walking up and down the beach and thinking of the many, many miles between herself and dear home friends, but is comforted by the thought of an omnipresent Helper and Comforter. How great should be our joy that we have a part in this work of brightening the lives of these little ones in Alaska and of bringing them into the Good Shepherd's fold. "Others labor" and we may "enter into their labors."

While we write so hopefully of our mission at Kadiak, our hearts are saddened by the death of Missionary Thornton of the Congregational Mission, Cape Prince of Wales, by the great loss to the mission and by the sorrow to his dear one. We can only commend her to Him who alone can comfort her. But a few weeks ago we read a letter from Mr. Thornton. It was dated, May 19, 1893, and gave an interesting account of his work. He wrote, "We find it slow and laborious business to turn a savage Eskimo into a comparatively civilized christian. We are not disheartened because we have Divine omnipotence on our side and because we see signs of considerable improvement. Whiskey is a great foe to our work. Under its influence the natives are crazy and more than once have attempted to kill us. I try to show them that we do not deserve their enmity." In closing he says, "we want your constant prayers for ourselves and our Eskimos." On the twentieth of last August, Mr. Thornton was killed. Our prayers for him are

37
December ALASKA. 1893.

From our workers in Alaska we shall hear but once more before spring. At present we have twelve children in the Home. In a letter dated Sept. 3rd, Miss Currant writes, "A few nights since the natives had a frightful time, a party came home from their summer hunting expedition, of course they celebrated by all getting intoxicated, which celebration they protract until the winter hunting begins. You cannot imagine anything more savage than an intoxicated Esquimaux. When in this condition they will attack the first one they meet, and if they kill anyone there is nothing done about it. They beat their children to death sometimes. The Greek Church buries them and no notice whatever is taken of the crime. This is a lawless country. There is a Japanese trading vessel here and among the crew is a christian, and they are all anxious to hear and learn, so we have established an evening school for them while they are here."

Dr. Sheldon Jackson writes us he has visited the orphanage and congratulates the Baptist women of New England upon the good substantial building and its beautiful location. He is hopeful as to the success of the work, notwithstanding all the opposition of the priests, and urges necessity of constant prayers for God's blessing and His help in overcoming the obstacles peculiar to our Alaskan work. We would emphasize Dr. Jackson's words *pray, pray* earnestly for God's blessing upon every department of our work.

From the Sunday-schools for the support of the Orphanage we have received nearly three hundred dollars; of this amount all but eleven dollars has come from Mass. and Conn. We acknowledge this month shares from the following Sunday-schools in Massachusetts: First Marshfield, East Gloucester, First Beverly, ten dollars each; Amesbury, Beverly Farms, Weston, Rockport, each five dollars.

From Connecticut, First Hartford, twenty-five; Asylum Avenue, Hartford, ten; Third Norwich, five, and First Suffield, five dollars.

From Maine, Vermont and Rhode Island we have as yet no shares. May we not hear soon? The days are passing and we wish as soon as possible to be assured of the two thousand dollars from the schools.

And will our workers please remember that we have but four and one-half months in which to raise forty thousand dollars. Of the fifty thousand dollars asked for the Treasurer reports but one-fifth has been raised.

We bring you the message of our Lord, "Give unto the Lord thy God according as the Lord thy God hath blessed thee."

Cambridge, Mass., Nov. 17.

McW.

HOME MISSION ECHO.

ISSUED MONTHLY UNDER THE AUSPICES OF

The Woman's American Baptist Home Mission Society

2 A BEACON ST., BOSTON, MASS.

MRS. ANNA SARGENT HUNT, Editor and Publisher,
AUGUSTA, MAINE.

HOME MISSION ECHO.

ISSUED MONTHLY UNDER THE AUSPICES OF

The Woman's American Baptist Home Mission Society,

Jan 2 A BEACON ST., BOSTON, MASS. 1894

MRS. ANNA SARGENT HUNT, Editor and Publisher,
AUGUSTA, MAINE.

38 But a little time ago we had scarcely more that was tangible in our Alaska project than the legacy left us by Dr. McWhinnie, whom our hearts will always hold in tender remembrance, "The Cry of the Alaskan Children" and the bundles of Alaska "Planks and Shingles," which our Sunday-school children were turning into a shining pile of nickles

We mourned without avail the delay of this month's paper. While at the December Board Meeting we received a genuine editorial "grip" from the scourge that walks abroad in the land. Pneumonia developing on our return home laid us completely aside, and it is only in weakness, but with perfect confidence in Him who is our guide forever, that we send out our New Year's greeting and the



SHORE NEAR ALASKAN ORPHANAGE.

and dimes. To-day, in the place of our choice, at Wood Island, a plain but substantial building has opened its doors to those who have never before known the meaning of *home* and into whose lives the blessed story of the Christmastide has just shed its bright rays. Looking at the accompanying picture we can almost imagine ourselves standing on the point of land back of the Orphanage garden and looking into the happy faces of eight (?) of our pupils. Contrasting them with the Karluk boys on another page one is surprised at the fact that they look so like a band of our own school children.

It must be borne in mind that these are Russian Creoles. The fathers of the children are white the mothers native women.

Doubtless the boys and girls have a sense of pride in wearing the garments sent from New England and those who sent them may well feel a thrill of satisfaction. A composition from one of the boys is found on another page.

Glancing across to the strip of land near by, we see the home of Mr. Greenfield, the agent, whose wife is very helpful to Mrs. Roscoe in her work for the Orphanage.

Echo with its copy as well arranged as was possible under the circumstances. Most of the Alaska matter comes from the sick room of Mrs. McWhinnie who was also stricken with severe illness at the time the copy should have gone to the printer. At such a time as this we fall back upon the uniform kindness of our subscribers in the past, for the assurance that the present delay and incompleteness will be overlooked.

At the December Board Meeting there were present Mrs. Coleman, Mrs. Bonney, Mrs. Durant, Mrs. Goeh, Mrs. Thomas, Mrs. Milliken, Mrs. McWhinnie, Miss Mann, Mrs. Byam, Miss Stedman, Mrs. Coolidge, Mrs. Hinds, Mrs. Hatch, and Mrs. Hunt. The morning session was devoted to the consideration of the Alaska work and the Echo report for the year, items of which will be given in the February number. In the afternoon interesting letters were read from many of our teachers, and general business was transacted. Miss Margaret McWhinnie was chosen acting director for New Haven Association, Conn.

Monthly Topic.

ALASKA.

CHRIST FOR ALASKA.

During the past month much disappointment has been experienced by New England women, because of the return of our Alaska teacher, Miss Carrie Currant. She left us in June expecting to remain at least five years, but she arrived in Boston Dec. 5th, bringing a physician's certificate that she was unable to remain in that country. It is evident that Miss Currant was not adapted to the work. Her return, and the account given by her of our Orphanage and the condition of the country, instead of discouraging, has strengthened my desire to continue our work. The need of Alaska, and our duty to the 7000 inhabitants of our Baptist district, never seemed so imperative as at the present time. Instead of doing less, we must do more. Our little Orphanage is the one beacon light among all this people. No church, no Sunday-school, except the Greek church, and this church allows drunkenness and immorality. Illegitimate children without the protection of fathers are left to the care of ignorant, superstitious mothers. Most of the children are deformed because of the terrible beatings received from their mothers. Homeless little waifs with no one to care for them are left to wander about with no protection. White men from the U. S. carry intoxicating drink to these islands, and for money corrupt the wives and daughters of these islanders.

There is no Protestant church, nor school except our Orphanage among these 7000 people. Hitherto my thought has been to protect and care for the children. Since hearing of the loose morals of these men and women, I believe that our building must serve not only as a refuge for the children, but it must be the centre of evangelistic influence for the whole region. Instead of purifying the stream we must cleanse the fountain. We must not be satisfied until a church and Sunday-school are established on these islands. We hear many discouraging words concerning our small territory of Alaska, and the lack of business foresight in putting a school among 7000 people when there are millions who have not the gospel.

Not long since I attended an enthusiastic meeting in one of our States where money was solicited for establishing Baptist Sunday-schools in the State. In nearly all the cities and towns where these new schools were established there were Congregational, Methodist and other evangelical churches and Sunday-schools. I do not remember one city where there was a population of 7000 people without a Sunday-school. Yet some of our brightest business men were at the head of this enterprise, and I gave my contribution.

Rev. George W. Knox, D. D., a missionary in Japan, in a recent article made the following statement which seems to me to have the ring of sound sense. He says:

"Many ask why stay at home contented with a parish of a few hundred when abroad you may have a parish of a million? Few missionaries comparatively have a parish of a million. The few hundreds, as a matter of fact, may constitute a larger parish than one might find as a missionary. The parish of many a missionary is contained in a recitation room of moderate size, *My parish is*

composed of those whom I in some measure can reach and influence."

Do not 7000 people as degraded as are the Alaskans furnish a missionary field of sufficient size for the full employment of a minister, his wife, and one or two teachers? We want a christian minister and wife and one or two women, with consecrated common sense, education, courage, and willingness to work, who will go to Alaska as many Foreign Missionaries and our Indian workers have gone to their fields—determined to win the land for Christ. The school room of our Orphanage must be open upon the Sabbath for Sunday-school and preaching services. House to house visitations must be made, with aid for body and soul. Instead of diminishing our corps of workers we must increase them, with a view of evangelizing the country until this territory of 7000 has a christian church and pure men and women. If it is a small territory we should be able to do the work quickly and move on to the other fields. There is not the slightest ground for discouragement. Pray for laborers. Let these winter months be given to prayer for Mr. and Mrs. Roscoe, and that the right kind of helpers may be sent forth into this vineyard. Does Christ love sinful, dark Alaska? Let us also love this land, and speedily may this country over which our flag now waves, be bright with christian homes.

M. C. REYNOLDS.

Cambridge, Dec. 16, 1893.

KADIAK DISTRICT.

The Second, or Kadiak district of Alaska, proceeds westward from Mt. St. Elias, along the Gulf of Alaska, past Prince William's sound, Copper river and Cook's inlet; along the Eastern side of the Alaskan peninsular, and down to the Shumagin isles, including the Kadiak islands. The sections of the district, which at present is of the greatest commercial importance, is the Kadiak group of islands. The names of the most important in their order from north to south are as follows: Shuyak, Marmot, Afognac, Spruce, Wood, Kadiak, Sitkh-lidak, Sitkhinak and Sugidak.

The most important permanent settlement in this district is Kadiak, formerly called St. Paul. In 1789 this place was selected as a central station and headquarters of the Russian fur company, because of its good harbor and close vicinity of good building timber. After the transfer several American firms entered into competition for the valuable fur trade of the district, but one firm after another had to yield to the more powerful Alaska Commercial Company, which to-day controls the trade and occupies most of the space of the Kadiak village. This firm has made the best use of its opportunity, erecting not only good, substantial log and frame buildings for its own use, but assisting in improving the residences of the people, a majority of whom depend upon the company's transactions for a livelihood. The company has built reservoirs in adjacent ravines, from which water is piped to all parts of the settlement. It has constructed substantial wharves and warehouses; it has been foremost in showing what can be obtained from the soil with care and industry; it has improved the breed of cattle by importation of Jersey and other standard



KADIABK VILLAGE

stock; it has employed directly or indirectly a majority of the people living within the vast fields of their operations.

At present Kadiak contains five hundred people, whites and Russian creoles. The United States government is represented by a deputy collector of customs, a deputy marshal, and a teacher of the public schools, for which a frame building has been erected. A handsome church and parsonage of the Russian church stand at the northern end of the village.

Nearly every family among the permanent inhabitants of Kadiak cultivates a small patch of ground for the purpose of raising potatoes and turnips. One of the Kadiak traditions is, that four hundred years ago their fathers came from Behring Sea and settled Kadiak island, which they found uninhabited.

Wood island is one mile from Kadiak, and has a population of one hundred and twenty. The people of these islands earn their living by sea-otter hunting on distant grounds, to which they are carried on vessels of the Alaska Commercial Company. Upon Afognac island is a handsome school building erected by the United States government. Along the coast line and upon the west side of the islands are the large canneries of the different packing companies. These bring into the district hundreds of the worst class of foreigners, making an unruly, lawless element of society.

I have culled the above from the last census of Alaska, sent me by the courtesy of Dr. Sheldon Jackson. I have done so, that our workers may know more particularly of the locality where the woman's society has placed the Kadiak Orphanage. December 4th brought to us the last letter from Mr. Roscoe. He writes: "We have been having a dreadful time with La-grippe, or something of that sort. Nearly everybody in the settlement is sick, many of the natives have died. The white people all recovered." Mr. Roscoe himself had been very sick. Mrs. R. had managed so far to

withstand the disease. Of Miss Currant he writes: "She was taken quite seriously, and has been so sick she has decided to return to Boston."

Two days after the receipt of this letter Miss Currant arrived, having sailed from Kadiak upon the same vessel which brought the mails. Her departure will make the work very hard for the Roscoes. The care of teaching, and of caring for the children will come upon them. But he writes, "If we do not get sick again with some epidemic we shall get along all right." He has hired a Japanese cook for a while who will, in a measure, relieve Mrs. Roscoe of some of the household cares. As time goes on the older children will be trained to help cook, wash, sweep, etc. The boys can, out of school hours, earn money to buy their clothing with discharging vessels, cutting wood, and working for the commercial companies. Looking back over the year he rejoices that so much has been done, and adds, "May God bless all the dear ladies of New England who are doing so much for the Alaska work."

One year ago this month we asked for the second five thousand dollars for the Orphanage; we lack one thousand dollars of the required amount; but

we are confident it will in time be raised. With Mr. Roscoe we say, "God bless all who have aided in this work." God bless the children who have given us such faithful help. The hard times are now upon us and we would not unwisely press our work. But of this we are confident, there must be no drawing back. We have put our hands to the work, and forward is our watchword, advancing as fast as possible. It is pioneer work and everything may not go exactly as we had planned. But above and behind our plans is One "too wise to err" and

"God nothing does or suffers to be done
But what thou wouldst thyself couldst thou but see
Through all events of life as well as He."

It is a disappointment that Miss Currant could not remain in Alaska, but we must look at it as one of the "all things" working for good. Her health is better now she is at home and will in time be restored. She is no longer in the employ of the Society.

As we hear the dreadful stories of the misery, sin and crime among these people—misery brought to them by the lawless people who go there for their own gain, more and more are we persuaded we should care for and help them. We must ask the protection of our government in our work. There should be a United States commissioner for Kadiak as well as at Sitka and Unalaska. At present government officials live far apart, have but little communication with each other, wrongs go unrighted, and crime unpunished. All this cannot be overcome in one season, but we have made a beginning and we can labor for this end.

One year ago we had no home there. Now we have a comfortable Orphanage. In it we have eight children, besides a number of day scholars in attendance. We have a Sunday-school and the children singing our Sabbath hymns; a new life has already opened for them. The opposition of the priest has been bitter, but the one who has made so much trouble has gone home to Russia. We must remove the children if possible from contact and association with the elder ones of their race. Teach them not only to read and write but to work, and in time to make homes for themselves. Do for them what Duncan did for the Indians in British Columbia, and what is being done for them at Sitka. It cannot be done at once, but with God's help it can be done. Our Home can be made a centre of purity from which will radiate blessed influences that shall be far reaching and lasting in their results.

Let Mr. and Mrs. Roscoe be remembered in our prayers, and upon our hearts through all the coming days. Thousands of miles from us, shut in from outside communication, we will commit them to the care of a covenant-keeping God. "Let prayer be made without ceasing" for them and that God will raise up those who will be ready to go to their help in the spring.

We have placed the light of the gospel of Christ in that corner of our land. It is ours to see that it falters not or fails. As the years go on we shall be brought into close communication with these islands. Settlers will go there to make for themselves homes. Let them find the christian school and church awaiting them. We began by planning



KARLUK BOYS.

for the children, we must do more. The Kadiak Home must be made a centre of Christian work for the whole community from Mt. St. Elias westward and south to the Shumagin isles, a christian school, a christian home, and bye and bye a christian church. For this we labor, for this we pray.

Cambridge.

MRS. JAMES MCWHINNIE.

A DAY AT WOOD ISLAND.

WASHINGTON, D. C., Oct. 9, 1893.

MRS. JAMES MCWHINNIE, Sup't of Alaska Work.

My Dear Madam:—I spent a day at Wood Island with Mr. and Mrs. Roscoe and Miss Currant, and enjoyed it very much. The building was nearly completed. They were finishing off the upstairs portion. Four carpenters were still a work and they were making rapid progress. I found five children in the Home, besides Mr. Roscoe's family. I called at Karluk on my way to Wood Island and tried to influence the leading white men to get children for the Home, but found that the Greek priest had spent his summer in going from settlement to settlement and forbidding the people sending children or allowing any children to go to the Home. And in order to help keep children from the Home, he had promised to build a home at Kadiak and take their orphan children. The

building, however, that he is erecting is a log building, not very large. The logs were laid up to the height of the walls (to the eaves), and I suspect they will remain in that condition all winter. I do not think that he will be able to open his Home at all until next spring, and when he does, there will be very little room for children. The success in getting children at the Methodist mission at Unalaska, notwithstanding the opposition of the Greek church, has been so good that I am more hopeful of the number than Mr. Roscoe

will be able to get at Wood Island. Then, you and I know that God is all-powerful and can touch hearts where we least look for it and raise up unexpected friends in his work and that prayer secures his aid. I hope that you will, both in conventions and in the Echo, press upon the attention of all the sisters the need of continuous and fervent prayer that God will overrule the counsels of the enemy and bring about such a state of things as will fill your Home to overflowing. I am more and more impressed every year that we do not pray enough for the Alaska missions. There are so many difficulties and discouragements that are peculiar to the field, that I feel we can but cast ourselves upon God and ask him to give a blessing and bring success in the midst of opposition and difficulty, so that our Alaska missions shall prove a very great success.

Rejoicing at the good substantial building that the ladies have erected and the beautiful location that has been selected, I remain,

Very respectfully yours,

SHELDON JACKSON.

ITEMS OF INTEREST FROM ALASKA.

The following extracts from Miss Currant's letters addressed to Mrs. McWhinnie are none the less interesting now that the writer has returned home, and we gladly print them for the readers of the Echo.

WOOD ISLAND, Sept. 24, 1893.

My Dear Mrs. McWhinnie:—I must write you this mail for there is only one more probably this year, unless there is a vessel going down late in the fall. I was disappointed last mail for I received but a few letters and none from home. I was more homesick than ever.

We have two more in the Orphanage since I last wrote. Can we not have more help in the spring? Now my time is mostly spent in the school-room and one or two are not enough for so many.

I want to tell you some of the things that happen here day by day. The children have been taught to lie and it is hard for us to teach them otherwise. One of the little girls was doing something she ought not, and I told her she must not do so. But

she persisted in it and in denying that she did it till I told her I saw her do it, then she hung her head and I sent her to her room. I followed her and sat down with her and told her of Jesus and how he felt when one did wrong. I talked with her for a long time. She cried so hard and looked up in my face and said, "Miss Currant, I never heard these things before, I didn't know about Jesus. Do you think He will forgive me if I ask him." I assured her of it and told her I would go away and leave her for a while and let her think about it and to ask Jesus to forgive her. After a while I went back and she said, "Miss Currant, I have asked God to forgive me. Do you think He has?" I said, "yes, for he has promised to." She looked so happy, put her arms around my neck and asked me to pray that God would make her a good girl, and the other night she prayed "that God would, for Jesus' sake, make her little sister good."

We have a little girl four years old who has a mother over on the island. Sometimes she goes to see her. She was to have gone this week but she was naughty and Mrs. Roscoe, to punish her, told her she could not go home. A little later Mrs. Roscoe said to her, "Don't you wish, Susie, you had been good so you could have gone and seen mamma?" She smiled and said, "I don't want to go home, I'd rather wait till it is calm!"

Our oldest boy wrote me a story in school the other day. I will send it to you and let you see what you think of it.

The priest here is worse than ever lately. Last week he got out a petition for the Governor to have Mr. Roscoe taken to Sitka and tried for interfering with the church. All Mr. Roscoe has done is to take the poor starving children into our home, but the priest rather they would starve.

The children learn to speak English very fast. They are anxious to talk to me and I cannot speak Russian so they are obliged to try the English. They have never slept on a bed until coming to the Orphanage. They have always rolled themselves in a blanket on the floor with their clothes for a pillow, if they took them off, but they usually slept in them; yet they are bright and learn our ways, though, of course, it requires great patience.

My room is right over the front door. The view from it is beautiful. At the right and very near is the Aleute village and back of this is St. Paul's harbor and mountains that the snow never leaves. Right in front of us is the lake and back of this the Creole village. At my left is the Greek church and back of us the woods. The birds in this part of the country are very beautiful, the wild parrots and many I do not know. I have on my table beside me now three very beautiful magpie wings one of the boys brought me. We allow them to kill them because the birds kill the chickens. Mrs. Roseoe has fifty chickens now.

I must tell you what one of the little girls said to me yesterday. Mrs. Roscoe's own little girl's name is Agnes. I was holding her when one of the little girls came to me and looked so imploringly in my face and said, "Miss Currant, please take me, Agnes has got a mother and I haven't, won't you love me?" I was not long in showing her that some one did love her.

We have a little Sunday-school, and they enjoy it so much and just look forward to Sunday.

If you could look into my room now and see the row of little shoes I have just put the buttons on ready for morning you would think me quite motherly.

I had to leave my letter and put the little ones in bed and have just been almost smothered by their hugs and kisses. They do appreciate what we do for them.

We expect the mail steamer to-day, so I must close, sending you all a great deal of love.

Sincerely yours,

CARRIE C. CURRANT.

ORPHANAGE SHARES.

From Miss Paine's class of boys of Central Falls Baptist Church, R. I., five dollars. Newton Centre Judson band, eleven dollars and twenty-six cents. Needham, Mass., S. S., five dollars. 2d Suffield, Conn., ten dollars. North Lyme, Conn., a second share of five dollars. Primary Band of Somerville, 1st, five dollars. M.

AN ALASKAN BOY'S COMPOSITION.

Alexander Naomoff (13 yrs. old), one of the occupants of the boat on our first page writes:

"There is bees in Kadiak. They do not give honey they only sting. Bees make honey in California and the men get the honey and put it in cans and send it all around the world. Once Mr. Roseoe bought a large can of honey and it was not good for nothing. Once Mr. Bowen gave Mrs. Roscoe a little jar of honey and it cost thirty-five cents of money.

ITEMS.

The large box of supplies packed and forwarded last summer for the Orphanage reached there late in October. It had not been opened when Mr. Roscoe mailed his last letter.

The two barrels from Deep River have been received. Mr. Roscoe writes, "the contents are very valuable."

Mr. Tingle of the North American Commercial Co., has sent a barrel of things for the Mission children Christmas. This, with the ten pounds of candy sent in the large box through the thoughtfulness of Miss Evans, will assure the children in the Home a merry Christmas.

The Alaskan boys are quick, active, learn rapidly, are faithful, enterprising and ambitious, and a work which makes any impression upon them is sure to bring good results. They are devoted to the interests of the United States. They love the American Flag and never pass it without saluting

it. They are learning to love the American Bible as devotedly.

PRES. BOARD HOME MISSIONS.

BUREAU OF INFORMATION.

Topic for January.—Alaska.

Program.—Hymn, "Jesus shall reign where'er the sun;" Prayer; Keynote of lesson,—"Have respect unto the covenant, for the dark places of the earth are the habitations of cruelty."—Psa. 74: 20; Bible texts illustrating "the Covenant."—Num. 14: 21, Heb. 2: 14, Zech. 14: 9, Psa. 2: 8, Psa. 72: 19; Reading, Death of Chief Kood-Wot, from Kin-dash on's Wife, to illustrate some of the "dark places" and "habitations of cruelty;" Bible texts showing what the Gospel brings to these dark places.—Acts 17: 30, Eph. 2: 1-7; Bible argument for sending the Gospel.—Rom. 10: 13-15; Hymn, "Speed Away," 131 in No. 6; Paper, A short account of the work of Mr. and Mrs. Faadorff at Karluk, Kadiak Island. (This paper has been contributed to the Bureau of Information by Mrs. F. W. Payne of Hartford, Conn., who visited Mrs. Faadorff in Oakland, Cal., last winter.) Reading, What if your own were starving? Monthly Offering; Hymn, "Hark, the voice of Jesus calling."

In answer to several inquiries as to what programs the Bureau has on hand to loan the following list is given:

A Trip to Alaska (containing an account of the Mission work there). Alaska (outline program given in this number of the Echo). The Freed People. Our Treasury. Romanism in America. Our Society's Work in the past year. The Mormons. General Survey of the Field. Our Foreign Population and Evangelization of the West. Mexico. Our Schools and Teachers. The Indians (No. 1 and No. 2). The Chinese (No. 1 and No. 2). The Mountain Whites. Our Sort of Folks. Our Heathen Ancestors. Concert Exercises.—Our Land for Christ; To the Resene; America as a Mission Field.

The material for any of these programs will be loaned for ten cents, by sending to MRS. HATTIE E. GENUNG, Supt. Bureau of Information. Lock Box 17, Suffield, Conn.

HOME MISSION ECHO.

ISSUED MONTHLY UNDER THE AUSPICES OF

The Woman's American Baptist Home Mission Society,
2 A BEACON ST., BOSTON, MASS.

MRS. ANNA SARGENT HUNT, Editor and Publisher,
AUGUSTA, MAINE.

February WANTED. 1894

The Woman's American Baptist Home Mission Society desires to secure a minister and his wife and a woman teacher for the Kadiak Orphanage, Wood Island, Alaska. It is desired that they should go to the field as early as possible in the Spring. All communications should be addressed to Mrs. James McWhinnie, Superintendent Alaska Work, 29 William St., Cambridgeport, Mass.

I CAN'T DRAW GLORY.

A teacher in Alaska was one day going out to sketch from nature and took with her a little Indian girl about ten years old who had a taste for drawing and could make very pretty pictures. They were looking at the sunset—at the golden crimson clouds. "Make a picture of that" said the teacher. The little girl was silent for a moment, then said: "I can't draw glory."—The Child's Gem.

THE ALASKANS.

I am glad to give the readers of the Echo the

following letter from Ofadotia Brown, one of the girls in the Kadiak Orphanage. She was a pupil of Mr. and Mrs. Roscoe, when they were in the Government school at Kadiak.

They write of her that she is very bright and helpful.

The letter was written to Miss Currant. I have given but part of it, but have given it in her own words. It was written Dec. 22d. A vessel returning to San Francisco stopped at Kadiak, and unexpectedly we have heard from the mission station.

M.

MY DEAR MISS CURRANT:

I hope you are well, and I am well. I would like to see you. We had a nice time on Thanksgiving. We had some chickens for dinner, and I've been shooting fire-crackers. We are reading third reader. I always help Mrs. Roscoe to wash clothes and iron them, and when I have time I go on the ice.

Thurka is going to chop Christmas tree. When they didn't want us to see toys they sent us to bed early, and Mrs. Roscoe said Santa Claus will come, and soon as we woke up we went to see our stockings, and we all had dolls. I had the biggest doll than all girls had.

We went on the ice with Mrs. Roscoe and Ruth two times, and Mrs. Roscoe caught cold, and we didn't take her no more. Mr. Roscoe made us a sled. We have a boy chopping wood for Mrs. Roscoe, and Mr. Lind made a boat. We went to see it. It is a big boat all painted.

It is snowing to-day. I know first Psalm in the Bible and I know Our Father. We have school in big dining-room. I changed my name. It is Amy. Nobody don't play organ in Sunday school. Mrs. Roscoe says girls who talk Russian won't have lots of candy. I think I am going to have lots.

Did you see us on the beach? We were all bidding you good-bye with handkerchiefs, and Richard with his cap.

Next time I will try to write better. Mr. Roscoe bought Christmas candles to day, and next week we are going to clean school-room.

Mrs. Roscoe says she will go crazy in a little while, because we make so much noise. I have my quilt done for Christmas doll. I fixed my skirt and sewed buttons on my shoes.

I know my Christmas piece by heart. I have put my trunk in nice order to make room for my Christmas things. If you write me answer I am going to write you letter every time. Please write me, answer. Good-bye,

OFDOTIA BROWN.

HOME MISSION ECHO.

ISSUED MONTHLY UNDER THE AUSPICES OF

The Woman's American Baptist Home Mission Society,
2 A BEACON ST., BOSTON, MASS.

MRS. ANNA SARGENT HUNT, Editor and Publisher,

March AUGUSTA, MAINE. 1894

FEBRUARY BOARD MEETING.

The meeting of the Board of Directors for February was held on the first day of the month. But little business was transacted, time and thought being given almost exclusively to Alaska, and the

consideration of the work there. It was equally a privilege and pleasure to welcome Dr. Sheldon Jackson to the meeting of the Board and to receive from him suggestion and encouragement in regard to our far-away field. A report of the conference with Dr. Jackson will be found in the present issue. Miss Lillie Whittemore of Clinton, Conn., was confirmed as Assistant Director of New Haven Association.

OUR ALASKA WORK.

It was an inspiration to the members present at the February Board meeting to listen to words of encouragement and cheer from Dr. Sheldon Jackson concerning our work upon Wood Island.

Missionary work in Alaska is due in a great measure to his persistent christian influence. Undaunted by obstacles, through all the years of his office as Commissioner of Education he has steadily plead not only for the education and civilization, but for the evangelization of the natives. From the beginning of our woman's work at Kadiak he has aided us at every point possible. He told us of his visit to the Orphanage in August, and his delight as he rowed across from Kadiak to Wood Island, and was greeted by the sight of the beautiful building erected by the Woman's Home Mission Society of New England. He had expected to see the home in process of building, but to find it nearly completed with christian teachers already at their work and children to whom mother love was unknown being cared for and mothered by the loving-kindness and tenderness of Mr. and Mrs. Roscoe was a great surprise to him. The arrangement of the house in his judgment was complete, and it so pleased him that he asked Mr. Roscoe for a plan of it for future use in mission work. He told us of the good dinner which he had, of the pleasant dining-room, of the good garden already started by Mr. Roseoe and his hopes of what could be accomplished by another summer. He spoke of the helpful influence of the North American Commercial Co. in our mission. The opposition and persecution of the priests we must expect. We are having now the same experience the Presbyterians had ten years ago.

Dr. Jackson's own path has not always been smooth in this work; many who should have given him aid became hostile and determined enemies. He has been insulted, indicted, arrested, hurried down the gang-way from the steamer at Sitka when about to sail, cast into a cell, locked in and when he asked for something to sit upon was told the floor was good enough for him.

The priests are enemies to public schools and civilization, they have wielded absolute power over

the Alaskans and they see in all christian work a diminution of this power over the people. 40

Unfortunately government officials have given, and do give aid to the priests, an instance has come in our own work. A boy of eight years was wandering about the island with no one to care for him. Mr. Roscoe was urged to take the child into the Home. His mother was an intemperate woman, intoxicated most of the time, but was willing and anxious to give the child to Mr. Roseoe, but the priest objected and threatened her if she should do so. Mr. Roscoe assured her that in spite of the priest she had a right to do as she would with the boy. She brought the child to Mr. Roseoe, signed papers in the presence of witnesses giving the boy into Mr. Roscoe's care and left him.

The child was cared for, was happy, the mother would come and see him and rejoiced in his happiness. The priest came demanding the boy, he was refused, then he went to Sitka and demanded that a guardian should be appointed for the child, claiming that the mother had been unduly influenced. Mr. Roscoe sent letters by the same steamer asking the Judge at Sitka to delay proceedings until the other side of the case could be presented. But not so, the grandmother of the boy was appointed his guardian and Mr. Roseoe instructed by the judge to deliver the child to the priest. The deputy marshal at Kadiak came with the priest to the Home and demanded the child. The mother protested, the boy begged and plead to stay at the Home, but the law must be obeyed and the child was given up. If he was to receive care it would be one thing, but neither the priest nor Greek church will care for him, he will go back to the old life.

Government officials should see to it that the natives have education and civilization if they wish. They should give our work the *protection* not the opposition of the law, if they fail to do so they should be removed. Had we had a commissioner at Kadiak the case could have been settled without going to Sitka. It would be his duty to place such waifs in our school. Every influence in our power should be used for the appointment of a Commissioner.

We hear much of the marvelous beauty of a trip to Sitka, but from Sitka to Kadiak and on to Unalaska is equally wonderful and beautiful. You would sail around the Gulf of Alaska where the coast mountains attain an elevation of 14,000 to 18,000 feet. You would pass the immense glaciers in vicinity of Prince William's Sound, thence to Kadiak and the Aleutian islands with their wonderful volcanoes. From Sitka one could make the trip in a steamer which leaves there for Unalaska

every month. If any of our friends contemplate a trip to Sitka this summer, will they not extend it, at least, to Kadiak?

Dr. Jackson emphasized the need of earnest, prevailing prayer for the Alaska mission, and such is the message which we send to all of our workers throughout New England. Pray not for this alone but for every department of our work. We are entering the last month of our fiscal year. Shall we close it in debt, or shall we have the joy of knowing that we have fulfilled all our obligations and have enough in the treasury to provide for the summer months when the money comes so slowly?

We shall meet during the coming month for prayer.

“Though sundered far, by faith we meet
Around one common mercy seat.”

Let us pray earnestly for God’s blessing, and if we have not the money God can touch the hearts of those to whom He has committed the silver and gold and they will give. Let us pray with the importunity and earnestness of the woman of Canaan who besought our Lord’s mercy for her daughter, till praying with a faith that could not be denied she won her case. Thus may the Master answer our prayers and say, “O woman, great is thy faith, be it unto thee even as thou wilt.”

MRS. JAMES MCWHINNIE.

Cambridge, Feb. 17, '94.

MARMOT ISLAND.

An illustration of how the white men defraud the Alaskan, may be seen in the following:

“Upon Marmot, one of the Kadiak islands, just north of Afognac, years ago the Russian Co. placed several pair of black foxes, and after some years granted to the natives of Afognac the privilege of trapping them under certain restrictions. Since the transfer of territory the Afognac people have considered this their private domain from which they receive considerable income. During the last few years private individuals (white men) have advanced a claim to having stocked the island with foxes and are endeavoring to exclude the natives from their hunting grounds.”

HOME MISSION ECHO.

ISSUED MONTHLY UNDER THE AUSPICES OF

The Woman's American Baptist Home Mission Society,

2 A BEACON ST., BOSTON, MASS. 1894

MRS. ANNA SARGENT HUNT, Editor and Publisher,
AUGUSTA, MAINE.

RECEIPTS SINCE ORGANIZATION.

Miss Stedman desires the following statement showing the receipts of our Society since its organization in 1877, with the addition of last year's

receipts, reprinted from the *Echo* of March, 1893.

| | |
|------------------------------|-------------|
| First year, | \$ 1,533.62 |
| Second and one-half year, | 5,487.39 |
| Third year, | 3,629.47 |
| Fourth “ | 6,097.82 |
| Fifth “ | 9,851.84 |
| Sixth “ | 20,270.08 |
| Seventh year, | 16,437.23 |
| Eighth “ | 24,017.28 |
| Ninth “ | 23,573.41 |
| Tenth “ | 27,199.94 |
| Eleventh year, | 28,346.30 |
| Twelfth “ | 24,034.30 |
| Thirteenth “ | 38,436.99 |
| Fourteenth “ | 28,431.15 |
| Fourteenth year, for Alaska, | 4,179.05 |
| Fifteenth year, | 38,099.72 |
| Fifteenth year, for Alaska, | 3,709.74 |

Total, \$333,335.33

It is the desire of our Society to secure the support of the Alaskan Orphanage from the Sunday-schools, and many of the schools have contributed generously to this end. It is hoped we may hear from many more before the year closes, March 31st, that the \$2,000 needed for this work may be assured. Fifty-seven teachers are looking to us for their support and we need \$2,400 per month to meet their salaries. You will readily see that we must have increased gifts before the fiscal year closes or we shall close with debt. The total receipts last year were \$41,000! Must they be less this year?

God’s gifts to us are unfailing. The treasury of His bounty is never empty! We cannot work without God’s help! He will not work without us! Workers together with Him, let us bring to our Treasury what we can. Limited we may be in gold and silver, but of His Spirit we may *receive abundantly* and may give as we receive, and our giving shall be blessed.

A. E. S.

MARMOT ISLAND.

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HOME MISSION ECHO.

ISSUED MONTHLY UNDER THE AUSPICES OF

The Woman's American Baptist Home Mission Society,

April 2 A BEACON ST., BOSTON, MASS. *1894*

MRS. ANNA SARGENT HUNT, Editor and Publisher,
AUGUSTA, MAINE.

Two new leaflets will be ready in December. "Facts and Figures," by our Treasurer, Miss Stedman, and "How I became interested in missionary work," written by a friend in Worcester, Mass. Of the programmes prepared by Mrs. Genung, "Mexico," "The Indians," and a "Trip to Alaska," are now ready. *April 1894*

Reference is made in the Board Meeting Report for November of letters to be immediately sent to the Superintendents of our New England Baptist Sunday-schools, asking of each an annual gift in support of our Alaskan work. One of these letters is at hand. It is most comprehensive in that it gives a cut of the Orphanage, two of the verses from Dr. McWhinnie's beautiful poem, "The Cry of the Alaskan Children," and a clear statement of the needs of the work. We do not wonder that it appeals for THREE THOUSAND DOLLARS YEARLY for the support of the Mission when we read the closing paragraph, "From Yukotat to Unga, eleven hundred miles distant, Wood Island is the only Mission station. Along this coast are hundreds of native settlements without a hope in Christ, and with no one to lead them to Him. For all this darkness in *our own land* this Mission is the one light. We ask our Sunday-schools to keep this light strong, clear and steady by an annual gift for its support. *What will you do for it this year?*"

HOME MISSION ECHO.

ISSUED MONTHLY UNDER THE AUSPICES OF

The Woman's American Baptist Home Mission Society,

2 A BEACON ST., BOSTON, MASS.

MRS. ANNA SARGENT HUNT, Editor and Publisher,
AUGUSTA, MAINE.

June *1894.*
FROM ALASKA.

We were disappointed that we had no letter from Mr. Roscoe for the Annual Meeting. Friday morning, May 4th, the long looked for missive came. The winter at Kadiak has been an unusually severe one. At the time of writing, April 16th, the snow was in drifts from one to four feet deep around the mission. The family in the Orphanage had been well all winter. Four more children had been added to their number.

Mr. Roscoe has taught daily from 9 till 12 A. M. The children have made excellent progress in their studies, have also improved rapidly in discipline and behavior. They have had an interesting little Sunday school, and the children have taken great pleasure in learning Scripture verses. Late in the fall a poor woman with three children came to them in a starving condition from a neighboring island. She had been from door to door of the poor homes on the island begging for shelter, but no one would take her in. At last Mr. Roscoe made arrangements with one of the natives to take her and care for her and he would supply the food. The children were taken into the Homes and taken every week to see the mother until she died. The oldest child is a girl of ten, bright and intelligent and whose devotion to her brother, Mrs. Roscoe writes, "is something touching." She also writes, "I wish some of the little girls that have helped to build the Orphanage could step into the girl's dormitory this morning and see the bed that the little girl I speak of sleeps in. It is made up as nice as any little girl at home could possibly do it. The covers are tucked in all around it, the pillows stand up as even and nice as possible. She takes great care in having her bed look nicer than the other ones, and the other girls think that it will not do for the last girl who came to the mission to have the neatest looking bed so they all try their best, and they have made great improvement."

Mrs. Roscoe writes of the help given by the other children and of the comfort and joy they have had during the winter.

With Mrs. Roscoe we thank the Lord for the good news she sends us, and we at home can be thankful that we have had a share in this work. They in that far away corner of our country and we here, have together worked and prayed for God's blessing upon the mission, and he has answered.

Again we say, to the Sunday schools of New England we wish to commit this work. Since last July one hundred Sunday schools have contributed eight hundred dollars for the support of the Home. As we read the story of this poor woman, "Sick and helpless, and ready to die," wandering from place to place till she was cared for at the mission, we may recall the Master's own words:

"Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto Me." How gladly we think we would have ministered unto His needs if we had been near Him when on earth. We can do it *now*. These lost ones in Alaska

"Are God's own,
His love alone
Can save them from their sins;

They are Christ's own,
He left his throne
And died their souls to win."

Let more of our Sunday schools hasten with the message. As you plan your work for the year, remember the Woman's American Baptist Home Mission Society asks the Sunday schools to care for the Alaska Orphanage.

Cambridge, May 15. MRS. J. McWHINNIE.

SIXTEENTH ANNUAL MEETING, At Warren Avenue Baptist Church, Boston, May 2d and 3rd, 1894.

THURSDAY MORNING.

found under the Monthly Topic. The substance of the financial report of the Treasurer is shown in the following figures:

| | |
|----------------|-------------------|
| Maine, | \$ 2,598 63 |
| New Hampshire, | 3,329 90 |
| Vermont, | 1,162 05 |
| Massachusetts, | 15,980 69 |
| Rhode Island, | 2,550 13 |
| Connecticut, | 2,829 14 |
| Miscellaneous, | 7,790 54 |
| | <hr/> \$36,241 08 |

For Alaska in addition to the above:

| | |
|----------------|-------------------|
| Maine, | \$ 346 71 |
| New Hampshire, | 65 10 |
| Vermont, | 98 81 |
| Massachusetts, | 711 18 |
| Rhode Island, | 168 52 |
| Connecticut, | 138 02 |
| Miscellaneous, | 63 13 |
| | <hr/> \$ 1,591 47 |

Total, \$37,832 55

The following are the resolutions presented by the chairman of committee and adopted by the Society:

7. WHEREAS, The Woman's American Baptist Home Mission Society recognize the imperative need of the protection of the government in our educational work in Alaska, therefore,

Resolved, That this Society, in Annual Meeting assembled, respectfully petition the Congress of the United States to grant the appointment of a Commissioner to the Kadiak District as early as possible.

8. WHEREAS, We as a Society recognize the equal rights of all foreigners who come to our country, therefore

Resolved, That we deplore the present policy of our Government toward the Chinese as detrimental to our

HOME MISSION ECHO.

ISSUED MONTHLY UNDER THE AUSPICES OF

The Woman's American Baptist Home Mission Society,

July 2 A BEACON ST., BOSTON, MASS. *1894*

REPORT OF THE JOINT MEETING OF THE WOMEN'S HOME MISSION

SOCIETIES.

Held in Saratoga, Thursday, May 24, 1894.

The reports of our Joint Meeting at Saratoga, which have appeared in some of our religious papers, give but a faint idea of the delightful season enjoyed at the First Baptist Church upon the afternoon of May 24.

Two new departments of work have been prosecuted with deep interest. In Alaska the Orphanage has been erected at Wood Island, and our teachers, Mr. and Mrs. Roscoe, have now a comfortable home for twelve little waifs. These little creatures come to us with thin, bruised, filthy bodies, covered with sores, half clad and half fed, ignorant and sullen. They have been washed, clothed and fed, and their lives have blossomed into joyous happy children, under the care and love of the teaching they have received. Some of them have been led to Christ, and they sing with sweet voices, "Jesus loves me." We have asked for \$10,000 for the building, and nearly all has salaries alone, nearly \$20,000. This year they ask us to give \$23,000, exclusive of Alaska.

Alaska will continue to be independent work until its success is assured, the building paid for, teachers under way, and the salaries secured from the gifts of Sunday-schools. R.

When the building of the Kadiak Orphanage was undertaken it was deemed advisable to keep the building money distinct. Money for the support of teachers being counted as our regular work, it was placed in the general treasury. Misunderstandings having arisen on the part of some of the contributors it has been decided that hereafter all money for Alaska, whether for building or teaching, shall be kept by itself. McW.

HOME MISSION ECHO.

ISSUED MONTHLY UNDER THE AUSPICES OF

The Woman's American Baptist Home Mission Society,

2 A BEACON ST., BOSTON, MASS.

MRS. J. ANNA SARGENT HUNT, Editor and Publisher.

August AUGUSTA, MAINE. *1894*

JULY BOARD MEETING.

The meeting of the Board on July 5th was well attended, and a refreshing change in the weather which had followed us from June greatly facilitated the transaction of business.

Miss Lulu C. Goodchild of Philadelphia was present as a candidate for Alaska. Miss Goodchild has completed a two years' course in the Missionary Training school in Philadelphia conducted by Mrs. Cushing and the statement of her experience and her desire to go to Alaska was deeply interesting and eminently satisfactory. It was unanimously voted to appoint Miss Goodchild to that field. Action was taken in regard to some changes in the schedule of teachers for next year, made necessary by changed conditions upon the field. A full and correct list will appear as soon as possible.

Mrs. James McWhinnie was unanimously re-appointed as General Assistant and Superintendent of Alaska Work.

A recent dispatch from New York said:

"Six families of Esquimaux, comprising sixteen people in all, were on board the steamer *Island* from Copenhagen which arrived this morning, they are under contract to the government of the United States and are bound for Alaska where they are to breed and train reindeer for three years. They were all dressed in their national costumes and presented a picturesque sight."

*
* *

THE ALASKANS.

Wood Island, Alaska.—Perhaps some of the readers of the *Echo* would be interested in a description of some of the children lately placed in our Orphanage.

Last year a trader down the coast at a settlement called Nuehuk sent a woman and her four children up to Wood Island in hopes that she could make a living for her children, washing clothes for white men here. The woman had already lost three children in Nuehuk from starvation, poverty, neglect in sickness, etc. The trader told me that the family had lived largely on the contents of his swill bucket. When they got to Wood Island the woman began washing but was quickly taken with consumption so that she could not work. Thus they were living entirely on charity. The Russian priest, who was, I suppose, afraid that I would put the children into our Orphanage, married the woman to a drunken creole who shortly afterwards drove them from his home. Then they went to Afognak and after two months of nomad life at that place a Captain of a small schooner brought them back to Wood Island. The natives here singularly refused to allow her to come to their hovels to live. After they had wandered around Wood Island nearly two days, starving, exposed to the cold, etc., a creole woman came and told me about them, and with her aid and also with the help of an Aleute woman, the mother was induced to put the three younger children into our Orphanage, where they have been for several months. We got an Aleute family to let the mother live in their house on condition that we should feed her, which we did till consumption killed her. I used to occasionally take the children to see her, and I would then try to point her to the Saviour by having her oldest girl translate from Russian to Aleute. The oldest of the three children is a girl, Pariseovia, about ten years of age. The two boys are respectively about five and four years old. Pariseovia is a bright, attractive child, intelligent and industrious. She is very devoted to her little brother, Lofka. She is learning to read very fast and can now speak a little English. The oldest of the two boys, Sashka (a Russian nick name for Alexander), has a club foot. We are having it straightened. Poverty and neglect had caused the two boys to have terrible running sores which we have had the doctor treat. The smallest boy was shut in a door in some drunken row in a native house and for a while it seemed doubtful if his bruised arm would get well under our care. When we brought these children to the mission they were ravenously hungry. Whenever we used to ask little Lofka about his mother, his invariable reply was "Mamma teba choches" (Mamma wants bread), as though this had been the one object of their lives. There are hundreds of other children along this great extent of coast in just as deplorable a condition as were these children. We expect to gather them into our Orphanage as opportunity offers.—W. E. Roscoe.

ALASKA.

"I hope and pray that the Lord will open the hearts of Baptists to make liberal gifts for the work in Alaska. All the way from Yukotat to Unalaska are settlements of natives without a hope in Christ. Along Prince William Sound the destitution is terrible, hundreds of native children living on rotten fish or anything they can pick up. Furnished with sufficient means we could educate, civilize, christianize these children. I hope you will put these facts before the ladies and ask them to make a great effort.

"We should be in advance of the tide of emigration to this country. New mines are being opened, colonists are even now coming in. Now is our time; various facts indicate success. Our success is assured if we persevere. May the Lord even in these terribly hard times open a way for the vigorous prosecution of this mission."

Such is the last message which comes to us from Mr. Roscoe, our missionary in Alaska. May his appeal meet with a quick response in earnest prayer and generous gifts for the success of the work there.

Upon the 4th of July, 1893, the Orphanage was opened and Mr. Roscoe received the first one to its shelter. Now we have sixteen in the Home, a day school of twenty-two, and a Sunday-school of nineteen. Like the school at Sitka, the Kadiak Orphanage is a house of refuge and of hope, the one light in all that section of ignorance, immorality and superstition. We must care for these children in every way, we must teach them the beauty, purity and value of a christian home and lead them into the light as we have received the light.

This is our present work. As soon as possible, with the cultivation of the land around the building, with the boys trained for work, we expect the mission will help itself.

It is Mr. Roscoe's aim to have it self-supporting. Potatoes and other vegetables have been planted from which they expect a supply for the coming winter, and each year with care and industry the soil will be more productive. Fish will be caught and prepared for the winter use. A large amount of fire-wood was cut during last winter and will be ready for the coming year. The boys as they grow older will be able to work for the commercial companies, and to hunt for the bear and the sea-otter.

But all this will come slowly. It is pioneer work now and requires our constant care. The foothold that has been gained, the advance that has been made, considering all the difficulties, is marvelous. We believe that this land into which we have entered is "an exceedingly good land," that its inhabitants, though few in number, are those for whom Christ died, that in giving to them "the light of the glorious gospel of Christ" we are obeying the command of Him whose we are and whom we serve. This light must be kept strong, steady and



TAKING THE CENSUS.

sure. "A light that shineth more and more unto the perfect day." That this may be so we must have liberal aid. To all who helped last year we are very grateful, we ask that they would renew their gifts and if possible that they will increase them.

We desire to give to the Sunday-schools the care of this work; as yet we cannot. One hundred Sunday-schools helped last year to the amount of eight hundred dollars. Nearly four times one hundred schools must respond to give us the three thousand dollars we need for the support of the work, for we must provide not only for the school but for the support of the children.

Nor is our work confined to the school-room and home alone, but teachers will go out among these wretched, forsaken people with a gospel of love and of hope.

August 15th Miss Lulu C. Goodchild of Philadelphia left for this Field. She expects to leave Sitka about September 2nd, reaching Kadiak about September 11th. She takes the long journey with a sad heart. Her mother has very suddenly been taken from her. In her own words: "This is grief beyond expression, but I will not let it detain me. I will try to put my whole heart and mind in my work and do all the more for Him who has done so much for me, and who has been my comfort and peace in this sorrow." Let us bear her upon our hearts, and daily through these coming weeks pray that as one whom his mother comforteth so the Lord will comfort her.

We are entering upon the working part of the year—vacations are nearly over—of the future we

know not, the present only is ours—ours to do God's work or to neglect it. Which shall it be?

Not Alaska alone claims our aid.

"The whole world was lost in the darkness of sin."

We are saved for service.

"His claim is great to thee
Nor should thy soul enthrall, to whom 'tis given
To serve on earth with liberty of heaven.
All his are thine to serve, Christ's brethren here
Are needing aid; in them then servest Him,
The least of all is still His member dear,
The weakest cost His life blood to redeem."

MRS. JAMES MCWHINNIE.

Supt. Alaska Work.

Ivoryton, Conn., Aug. 14.



Kadiak Baptist Orphanage, Wood Island, Alaska.

Woman's American Baptist Home Mission Society.

Mrs. A. B. COLEMAN, Pres.

Miss A. E. STEDMAN, Treas.

Mrs. M. C. REYNOLDS, Cor. Sec.

Mrs. J. McWHINNIE, Supt. Alaska Work.

"Pity the orphans whose land they have sold,
Fatherless, motherless, starving and cold,
Give to us only the crumbs you let fall,
Help, in the name of the Father of all;
Give to us, starving in body and soul,
Pity our poverty, grant us your dole,
Ye, whom our mines have enriched with their gold,
Ye, whom our furs cover warm from the cold."

"Out of our misery gather us in,
Give us a refuge from suffering and sin.
Lambs are we lost from the Good Shepherd's fold,
Gather us in from the rain and the cold,
Tell us of Jesus, and teach us to pray,
Tell us of Heaven, and show us the way;
Then shall our song be heard over the waves,
Blessing and Glory to Jesus who saves."

2 A BEACON ST., Boston, Mass., Nov., 1894.

To the Superintendents, Teachers, and Scholars of our Sunday Schools:

DEAR FRIENDS:—The Woman's American Baptist Home Mission Society desires your help in Missionary work in Alaska.

At Wood Island, one of the Kadiak group, midway between Sitka and Unalaska, we have established a Mission. We have also built for the Orphan children of that District a Home. The house is so arranged that it can be used for preaching and teaching purposes. There are already fourteen children in this Home. There is a day school of twenty-two, and a Sunday school of nineteen.

Mr. and Mrs. W. E. Roscoe and Miss Lulu C. Goodchild are our Missionaries at this place. We hope to have here not only the Home and School, but by and bye the Christian Church. We are looking for the time when by cultivation of the land, and from other sources, it will be self-supporting; but at present it is pioneer work, and needs our care. The support of the Mission and the Children requires THREE THOUSAND DOLLARS YEARLY. We wish the Sunday Schools to assume the whole expense.

From Yukatat to Unga, eleven hundred miles distant, Wood Island is the only Mission Station. Along this coast are hundreds of native settlements without a hope in Christ, and with no one to lead them to Him. For all this darkness in *our own land*, this Mission is the one light. We ask our Sunday Schools to keep this light strong, clear, and steady, by an annual gift for its support. **What will you do for it this year?**

James B. McWhinnie

All contributions should be sent to the Treasurer.

Wood Island, Alaska, Dec. 22, 1874.

J. Sheldon Jackson, D.D.

Dear Friend:

As a schooner has come in from San Francisco to return as soon as she can make the necessary repairs on account of the terribly hard passage up, I shall avail myself of the opportunity to send a few words to you in fulfillment of my promise. Everything is going along smoothly at our mission. We have taken in no more children since you were here and in fact have made no effort to do so, as we are greatly overworked now and we shall want orders in this respect from Mrs. M^r Whinnier unless some exceptionally pitiable cases present themselves. Our mission school is quite an affair, including our own and the mission children with what come in from the outside about 30 attend school. This work takes up Miss Goodchild's time pretty well, but aside from this Mrs. Rose and myself have a very great task to perform. We do the washing, scrubbing, cooking^{etc} with what assistance we get from the other mission children and she does a vast amount of

sewing, patching, and darning stockings, were making over
 old clothes and frequently ^{making} new garments. She has also to supervise
 the dormitory work. After our days work of 12 or 15 hours
 we are frequently kept awake half of the night by the
 little children coughing, crying, etc. This would in the course
 of time break the sturdiest constitution as nothing is more
 wearing than lack of rest and constant annoyances. No rest
 of Saturday Sunday or vacation. I am, however, thank
 God, perfectly well, but I think Mrs. Rose is beginning
 to give out. We get considerable help from the children
 but there is ~~so~~ very much work to be done in one of these
 missions. I have done a vast amount of wood chopping
 on account of the great expense of hiring so much from
 indifferent choppers. The wood chopping and washing if hired
 in full here would cost hundreds of dollars a year. We never
 agreed to do this work but we have done it. I particularly
 stipulated that Mrs. R. should have all necessary help, but
 then came the hard times and funds are coming in only
~~is~~ about half fast enough for the annual expense. So
 we are trying to keep down the expense. By gaining all
 the information ~~for~~ we could from other missions and

using our best judgment I feel tolerably certain that
 we can give the children good wholesome fare for
 three dollars per month per child. But all expenses
 together will count up. But what a sacrifice for a
 man and wife to do this work. I suppose Gam worth
 100 per month in other places with only half the hours
 of work while here we both work as I have indicated once
 as you know. We cannot read our papers ~~because~~ for weeks
 after they come on account of the correspondence which
 is generally done evenings or sometimes in the middle
 of the night ^{for religious work}. I write all this to you knowing that you
 thoroughly understand. I fear I cannot get the Boston
 ladies to understand how much there is to be done here.
 or the need of increasing their work here as the Presby-
 terians have done at Pitke. I do not feel justified
 in doing anything against evangelizing these natives or
 proselyting them into our church. We know not what God
 may bring forth. I do think that when once we have a
 church ~~from~~ from grown up mission children it will have
 a powerful evangelizing influence on the people at large.
 But it seems evident to me that the ladies do not

ing appreciate the importance of increasing the amount
of their appropriation for the mission expenses. I tell I
dare not say that they count too much on our doing evangel-
istic work among the village inhabitants of Kasaan, Kake
and Kodiak, except that we need one more consistent student
in order to have time for visitation. I have a young
man (one of my former pupils/pupils who learned English
fluently in my school) much interested now; he has borrowed
a Bible and some other reading matter from me. He is a strong
temperance boy, probably on account of the temperance lessons
from the "Pathfinder" you sent.

I know you will do all you can to stir up an interest in our work among Baptists. Miss Goodchild's brother, Rev Frank Goodchild 624 North 21st Street, Pastor Spring Street Baptist Church Philadelphia would doubtless like to see you. Her other brother Rev Horace Goodchild, Roselle, N. J. Pastor Baptist Church, is also interested. By corresponding with Mrs McWhinnie you may affect some good arrangements. There is no reason why the Boston ladies might not accept aid outside of New England even joining with some other branch of the Home Mission Society.

I hope your health has improved. I don't know what
~~tasks~~ will do if you have to give up the work. You have
 been the principal mover under the hand of God thus far.
 I wait anxiously to learn whether the ~~old~~ suggestions
 we made to the Board of Commissioners will go into the
 New Organic Act.

On justice to my family I feel that I ought to take
 them home before another winter. I hope to hear
 good news from the Society on all respects next spring.

I fear that they will have trouble to find a man to do this
 work and a ^{his wife} woman to give herself to such degrading tasks as
 cracking lice, washing clothes, charring scrofulous sores,
 stringing hair and general housework. But such
 work she must do with her husband's help. But tired
 ladies generally rebel when it comes to days of house
 cooking. Mrs R. has ~~at~~ times worked for weeks before we
 could entirely eradicate the lice from the mission, and
 frequently a mission child will get one from some native
 visitor and stock the mission. Well enough of this.

By the way, I hear that Mrs. Stowell intends to leave Lifogwak. If
 the report proves true, I hope Mrs McWhinnie may find a Baptist.
 Believe me Fraturnally yours, W. E. Rose Over

HOME MISSION ECHO.

ISSUED MONTHLY UNDER THE AUSPICES OF

The Woman's American Baptist Home Mission Society,

2 A BEACON ST., BOSTON, MASS.

MRS. ANNA SARGENT HUNT, Editor and Publisher,
AUGUSTA, MAINE.

NOVEMBER BOARD MEETING.

Nearly every member of the Board of Directors was present at the November meeting. It was very pleasant to have with us Mrs. A. J. Loud, honorary member of the Board, and one who, from the organization of the Society, has been its warm friend give the needed aid. Letters were read from Mr. Roscoe and Miss Goodchild. The latter, after a long and tedious journey, had at length reached Wood Island. The voyage from Sitka was five days, a very rough and unpleasant trip. She had been on the island but a few days, but long enough to note the great need of "more workers, more money." She has a day school of thirty scholars, and has entered right into the work.

The Committee reported that letters were to be sent immediately to the Superintendents of Baptist Sunday-schools in New England, asking for an annual gift in support of the work in Alaska.

give the needed aid. Letters were read from Mr. Roscoe and Miss Goodchild. The latter, after a long and tedious journey, had at length reached Wood Island. The voyage from Sitka was five days, a very rough and unpleasant trip. She had been on the island but a few days, but long enough to note the great need of "more workers, more money." She has a day school of thirty scholars, and has entered right into the work.

HOME MISSION ECHO.

ISSUED MONTHLY UNDER THE AUSPICES OF

The Woman's American Baptist Home Mission Society,

Jan 2 A BEACON ST., BOSTON, MASS. 1895

MRS. ANNA SARGENT HUNT, Editor and Publisher,
AUGUSTA, MAINE.

ALASKAN HOME LIFE.

The picture below is taken from the eleventh census of the United States. The tenth census describes the houses of the Kenaitze who inhabit the sea coast to the north-east of the Kadiak Islands. They differ much from the homes of other parts of Alaska, many of which are under ground. Built of logs and roofed with bark, they have a small fireplace with an aperture directly above it in the roof. The door is a low, square hole at one end large enough to admit a stooping person, and a bear skin is usually hung over it, or a plank is placed before it. The floor is generally the natural earth, while around the sides of the room, a foot or two from the ground and wide enough to allow the people to stretch out upon at night, is erected a rude stage.

On this staging they lay grass mats and skins for bedding and covering. Dr. Jackson in a report of education in Alaska speaks of the signs of civilization which are seen, as openings are made in the walls for windows, and cook stoves and bedsteads are introduced; while no longer content to eat off the floor out of a common iron pot, tables and dishes, knives and forks are procured, and "store clothes" take the place of the uncomfortable blanket.

The Woman's American Baptist Home Mission Society will hold a public meeting in Boston early in February. In the evening Dr. Sheldon Jackson will be present. He will give an address upon Alaska, accompanied with the stereopticon. A reception will be given to him after the afternoon meeting. Due notice of time and programme of meeting will be placed in denominational papers, also in the February *Echo*.

The topic for this month is one of vital interest to those who have followed the progress of our work for the Alaskan Orphanage. Two things, as we begin the new year, should be distinctly borne in mind: first, what this special branch of our work will need during this financial year; second, what part of the needed amount must be raised during the remaining four months to meet our obligations. Mrs. McWhinnie gives us important figures in the Monthly Topic Department. A mental solution of the mathematical problem is not hard to find, but the practical working out will require many an earnest thought, wise plan, and much generous giving on the part of Circles, Bands, Sunday-schools and individuals.

DECEMBER BOARD MEETING.

At the Board meeting December 6th, Mrs. Hunt was present and gave the annual report of the *Echo*. It was a clear, compact statement of its financial standing and number of subscribers. Present number 9,592, a gain of ten over last year. Of this number only two clubs have failed to pay for papers. The report showed that in our Editor the Society has one who attends carefully to all things pertaining to her work. It was gratefully accepted. A note of thanks was sent Mr. Hunt for his kindness and assistance in *Echo* work during Mrs. Hunt's long illness last winter. Also voted that the report of the *Echo* should be printed in the annual report of the Society. The regular business, and Alaska report were full of interest. It was voted to send another helper to Alaska in the spring, also to hold a public meeting in the interest of the Society, and Mrs. J. K. Wilson, Mrs. J. McWhinnie, Mrs. C. F. Byam, were appointed committee as to time, place and programme. Confirmations: Miss Belle Pettigrew, as senior teacher in the Training School, Spelman; Mrs. Belinda Farnsworth, Sullivan, Me,

Vice President for Eastern Maine; Miss Maria Hopkins, Junior Director for Stonington Union Association in place of Mrs. Geo. Ladd, resigned; Mrs. A. F. Pease of Northampton, Mass., for Westfield Association.
McW.

Monthly Topic.

ALASKA.

Those desiring special helps in their Alaska program will do well to remember Mrs. McWhinnie's articles in January, March, June and September *Echoes* of last year, and the letters from Alaska in *Echoes* from the Field in February and August numbers. We find also in our list of publications, which Miss Stedman will furnish to any desiring them, a list of twenty-one Alaskan leaflets. The cost of these is very little, thirty cents, with postage, covering the cost of an entire set.

We are indebted to Mrs. McWhinnie, Superintendent of Alaska work, for the arrangement of the following material which embodies many facts we need to know:—

Since the beginning of our financial year between eight and nine hundred dollars only have been sent for Alaska. To raise three thousand dollars we should have two hundred and fifty per month. If you are planning to give for this work don't wait until the very close of the year. Your Board must know how well they are to be supported in this mission.

Twice has Dr. Jackson visited the Orphanage this last summer. He writes: "I think that the work on Wood Island is in good shape, only you must not limit them to small numbers. You remember we were a little fearful in the beginning that we could not secure as many as the society wished. The Lord has done better by us than our little faith would lead us to expect. The Home can be filled up and notwithstanding the hard times the society should strain every point to keep it going."

From the officers of the North American Commercial Company upon Wood Island Mr. Roscoe has received constant aid and kindness in the building of the Orphanage, and in all things pertaining to the establishment of our work in that District. The favor and help thus given are very gratefully appreciated by the Woman's American Baptist Home Mission Society.

Through the kindness of Mr. La Tourrette, Home Mission Secretary of Northern California, three barrels of clothing were sent from Oakland late in the season. These have been received and were of great value. The barrel from Boston had not arrived at last writing.

The lamp given by the Primary class, Fairfax, Vermont, was purchased in San Francisco by Mr. La Tourrette and forwarded to the Orphanage this last summer. Our last letter speaks of their pleasure at the gift.

The question is often asked "can we send our money direct to the Orphanage?" In all work of the Society the money should be sent direct to the Treasurer. In the Alaska work it is *unsafe* to do otherwise. The Russian priests have a building which they call an Orphanage, and money thus sent might easily fall into their hands.

Place in your boxes for Alaska, garden and vegetable seeds; send flower-seeds to the children. Buttons of all kinds, shoe-strings, safety-pins, suspenders and hose suspenders, pencils, pens, pins, needles, and blocks of writing paper are very necessary articles. Due notice will be given when the boxes should be sent to Boston.

Two new mission lessons are now ready. No. 4, Alaska. No. 5, Missionary Work in Alaska. Send for the small map of the country when you send for the lessons. It will be very helpful. Price five cents.

ALASKA.

Encouragements and discouragements have marked the progress of our Mission during the last twelve months, but we close the year with hearts full of joy and gratitude unto Him who has verified His promise "I will not fail thee nor forsake thee." A brief record of the month will be of interest to our readers.

The winter of 1893 and 1894 was unusually severe. Our missionaries were unprepared for it, and suffered from the cold. From December until March they were "shut in;" in April the first steamer reached Kadiak, and from that time until December we have had regular communication with them. While a great part of the letters refer to the material progress of the work, they also tell of the good results with those for whom the work was undertaken.

First, a few things as to its temporal prosperity. Early in the spring Mr. Roscoe commenced the improvements of the grounds, the putting up of a barn, and other out-buildings and doing things necessary to make this present winter more comfortable than last. All of these buildings have been finished, and painted, the roofs of all painted, to preserve them. A walk has been laid, a well and drains have been dug, a bath-room and wash-room arranged in the wood-house, rain-water from the roof of the house comes down through the gutters, and through a pipe into several barrels in the wash-room and over-flows through a pipe into the drain. New desks have been made for the school-room, thirty cords of wood cut and stored. Mr. Roscoe writes; "The amount of wood we burn is enormous" with so many demands upon him, and the inability to procure aid at the right time the gardening was late, loads of sea-weed were gathered for a fertilizer, and potatoes and other vegetables planted, but because of delay in the work and shortness of the season, these did not mature well, however they had over a ton of potatoes and another year the results will be better. A good cow has been purchased and one ton of hay bought in San Francisco.

During the summer Mr. Roscoe cut several acres of wild grass on the island, a large part of it was

spoiled by the rain, but with help he saved and stored in the barn a ton and one half.

Everything being done in such a primitive way, with no horse, no wagon, nor oxen, the hay was

more expensive than that brought from San Francisco, and what is true of hay-making is true at present of all the work. Bye and bye the boys will be large enough to help, indeed they helped this year, but six hundred and forty acres of land cannot be cultivated without proper utensils for the work; in the near future a yoke of oxen and a plough will be necessary. Mrs. Roscoe writes that she has now eighty chickens, that eggs are fifty cents per dozen and chickens one dollar a piece. These will help reduce the living expenses for this winter, and in time will be a source of revenue to the Mission. There is no reason why this mission cannot be made at least partially self-supporting. At present potatoes are imported from San Francisco, but it does not admit of doubt but that they can be raised and sold upon Wood Island. The Mission boys can, as they get large enough, go a few miles away and trap foxes and other animals, all of which can be sold, but it is *pioneer* work now and necessarily expensive, for the foundations must be well laid.

In September Miss Goodchild reached the island, and Nov. 11th, 1894, Mr. Roscoe writes: "Everything is going on smoothly; our winter supplies have been purchased, a good school at our Mission, a good Sunday-school, and everything fixed up comfortably for the winter. Rest assured we shall do everything to the best advantage possible, endeavoring to be economical in our living expenses, and regarding the Society's interest as our own in the Lord's work, and shall aim to do any and all missionary work possible through the winter."

Most of the year it has devolved upon Mr. and Mrs. Roscoe to have the entire care of the teaching, as well as all else pertaining to the work. They have averaged from twelve to fifteen hours per day work, the writing and mending going late into the night. One night at twenty-five minutes of twelve Mrs. Roscoe laid aside her work of darning stockings. "Ida," said her husband, "how many pairs does that make to-day?" "Thirty-eight," she answered.

Added to all their work has been anxiety and trouble from the opposition and persecution of priests, ready at every point possible to oppose and thwart their plans, also threatening their lives. The priests are ignorant of the principles of our government, and the Governor at Sitka told Mr. Roscoe that they had petitioned him for his removal from Alaska. The people too are ignorant and superstitious, and having been so long slaves under Russian rule, they are slow to understand that they are in a free country and have rights of their own.

This simple record tells but little of the hard and faithful work done; could you follow it in all its details, you would fully understand the courage and self-sacrifice of our missionaries in Alaska.

But all this is preparatory to the real object of the mission. July 4th, 1893, the first child entered the Home and at present we have sixteen children,

ten boys and six girls, a Sunday-school with an attendance of nineteen, and thirty scholars in the day school. There are three children under three. Two of these were brought there last winter by the poor woman who came so piteously seeking for her children a refuge and for herself a place to die. A number of the older ones have already proved themselves very useful. Ofdotia, the oldest girl, being of great assistance in the Home, and Alexander and others in the outside work. Their improvement in all things is very encouraging. They love to hear about the Saviour, to learn from and read the Bible, and will never tire of hearing Bible stories. The seed is being sown, we believe it will bear abundant fruit. It is, of course, "line upon line and precept upon precept," but thus it is with our own. Those who have been longer in the Orphanage exercise great care over the new comers. Habits of cleanliness and industry are being acquired; as quick to learn as the children in our own schools, they are learning not only from books but from *The Book*. They are fond of singing, have sweet voices, and to-day, not only with their lips, are telling "the old, old story of Jesus and His love," but they understand as never before that His love embraces them, and in heart and life are something of what this means.

In September Dr. Jackson visited the Mission. He brought with him two children, a boy from one of the seal islands, and a girl of thirteen from Unga, one of the Aleutian isles. In Ofdotia's letter on another page you will find an account of the girl; the boy, a lad of ten, could speak neither Russian or English. Of another child Mrs. Roscoe writes, "we have a boy that we call 'Swipes,' he is a loveable child, everybody likes him and he does so appreciate his home here; one day he had been unruly and Mr. Roscoe punished him. He came into the kitchen crying and I said to him, 'It's better at Unga, isn't it, Swipes; the next time the mail steamer goes back you will go, won't you?' 'No! I won't, its bad down there they all gets drunk, and I don't have any shoes or clothes, and I don't have anything to eat either.' So he dried his tears and went off as happy a boy as you please. He thinks a great deal of Miss Goodchild and is her boy; he gets her wood, builds the fire and sweeps the school-room for her and builds the fire in her room, the other children are envious of him." The expenses of caring for these children as the work progresses will be greatly reduced.

Our letters tell of the needs of the work, of the hundreds of homeless, wretched children, half-starved and half-clothed, of the terrible destitution along Prince Williams Sound and Cook's Inlet. For all this misery the Greek Church makes no provision. In all this darkness our mission is the only light and help. These children can in spite

of Russian priests be gathered in. Colonists are coming into these islands, new mines are being opened, industries will be developed. English is rapidly becoming the language of the young people, many of them are losing faith in the Russian church, even refusing in some cases to go to church. The priest is now having trouble with some of his own members. One of them, a Russian, asserting his rights under our flag, the priest led him out of

doors by the ear. They are also having trouble over a large house that they built in opposition to our mission, expecting aid from Russia. The project failed and now after seventeen months labor they refuse to give it up to the new priest. A reformation has begun, our success has rendered the priests furious. Now, as never before, is our opportunity.

During the summer Mr. Roscoe at his own expense has visited Sitka that he might see and talk with Governor Sheakley concerning missionary work. Here he met Mr. Tuck of the Methodist Mission at Unalaska, Mr. Peterson of the Swedish Mission at Yakutat and Mr. Tuell of the Presbyterian Mission at Sitka. Inasmuch as the Governor was soon to appoint commissioners who should formulate new laws for the territory, these missionaries had gone to Sitka to confer with him and make statements of their wishes in regard to the duties of deputy marshals in putting children in the Home, also concerning compulsory education in government schools. They had a conference with the Governor and hope for good results from it.

In the last sixteen months the work has steadily increased. We wonder they have been able to accomplish so much with so little help. They tell us of the time required in the care of the house, and in teaching, of their desire to get out into the wretched homes about them and of their inability to do so. They plead earnestly for more help. "It will not be long," writes Miss Goodchild, "before we must have a chapel." That in these Kadiak islands we shall sometime have a christian church we do indeed believe. "In His name" our Woman's Society is working and praying for it.

At the meeting of Directors on Thursday, Dec. 6th, with one accord it was voted that in early spring another helper should be sent to the field. What does this mean? It means an increase of expenses, and this demands an increase of *gifts* and of *prayers*.

During the last month one thousand letters have been sent to superintendents of Sunday-schools, asking for a collection for the work. Some have already responded. We hope we may receive a quick and generous response from all. We know how many appeals are made and how easy it is to place one aside, but we pray you pass not this one unnoticed.

As you read this, go to your superintendent, ask him if he has heard of this work and if he will present it to the school. If your school cannot give money, write us of your interest in the work. Said a dear sister in Vermont, "Our school is closed; for years I was superintendent, but I am seventy-five years old; that, and ill-health keep me at home, I cannot send money but I am interested in the work and will earnestly pray for it." "Silver and gold had she none," but such as she had she gave, and such prayers, such help we must have in all our work to insure its success. We wish this mission to be the special care of our Sunday-schools. Let it not interfere or take from other gifts. The fields are all white for harvest, you need turn none away. "For all things are yours, and ye are Christ's, and Christ is God's." Let this thought be an inspiration this present year, for better service, increased gifts and deeper conse-

cration.

It is said that in the Yukon river region great excitement prevails over rich gold discoveries, that more than a thousand men are said to be in that region engaged in gold placer mining, and gold to the amount of one hundred thousand dollars was at Unalaska awaiting shipment to San Francisco, also that a new gold mine is being opened at Ougak Bay on the west side of the Kadiak Island.

Dear readers: The Woman's American Baptist Home Mission Society believe that there are spiritual gold mines in Alaska, that upon the Kadiak Island is one in which it is interested; that there are those who shall be our Lord's in that day when He makes up His jewels. Will the women and children of New England by prayers and alms open up this mine and win these gems for the Master's crown?

MRS. JAMES McWHINNIE.

Cambridge, Dec. 15, 1894.

FROM KADIAK TO SITKA.

WOOD ISLAND, July 21, 1894.

MRS. JAMES McWHINNIE,

Dear Friend:—I promised to write you something about the country from Kadiak to Sitka.

Leaving St. Paul Harbor we sailed Northeast close by Spruce and Marmot Islands, both of the Kadiak group. Marmot Island is uninhabited, except by one or two white men employed to rear black foxes as the island is said to have been leased for this purpose. Crossing the mouth of Cook's Inlet we encountered rather rough water. Soon we sighted the mainland. Passing along these wild, snow-covered, uninhabited mountains, a run of thirty hours from Wood Island brought us to Nuchuek in Prince William Sound. This small place contains a post-office, one or two stores and a collection of native huts. I learned that the natives of the various settlements farther up the Sound were only slightly under the influence of the Russian Church, that the priest occasionally passes that way and crosses them and baptizes their babies. The wretched Indian women sell their daughters ten or twelve years old, holding them in no higher esteem than mere chattels.

White men in this section, as elsewhere, have children by native women. I was told of many orphan children utterly destitute.

We left this beautiful harbor and during the next day and a half we steamed down the coast, passing the settlements of Kyak and Yakutage to Yakutat, situated below Mt. St. Elias. At the base of Mt. St. Elias is a glacier fifty miles long running parallel to the coast. It is of ancient formation; at one end a vast amount of earth has accumulated on which large trees are growing. Its progress down to the sea is very slow. I have never seen anything more grand than Mt. St. Elias, generally said to be the highest mountain of North America. From its rugged, picturesque appearance I should think it would be impossible to climb to its top. The whole range of these Alaskan Alps presents magnificent scenery to the eye of the tourist.

This region is the habitat of a rather peculiar bear known as the St. Elias grizzly. Mountain goats are found high up the mountain sides. An Indian went hunting from Yakutat this year and killed forty bears in less than that many days.

At Yakutat I was surprised by seeing a small collection of well-made houses and a swarm of Indians on the beach, who jumped into their canoes and thronged our vessel. I

soon learned from Mr. Hendrickson, the Sweedish missionary, that several families usually lived in a house on most amicable terms. On our return Mr. Hendrickson showed Mr. Tuck and myself into such a house. It had one very large room down stairs, several cook stoves, and each family had their own corner, bedstead, etc. At either end of the room stood a large, ancient totem pole. The people were cooking meat but seemed pleased to have us call. In fact it was only necessary for me to make known the fact that I was an old friend of Mr. Hendrickson's. One of his church members (a young man speaking English), hearing me state this fact, on my arrival, hurried me into his boat and took me to the Mission, praising Mr. Hendrickson as we went along. At the Mission I had a delightful time for several hours with Mr. Hendrickson and Miss Peterson, then in charge of the Mission.

They have a saw-mill, which is a civilizing factor in promoting the building of the large houses instead of the huts that the natives usually live in. About half of the people are nominally members of the Russian Church. All of them seem interested in their spiritual welfare, but hate to give up their heathen customs. They say the Russian religion is an easy religion, since it allows them to dance and get drunk. Now when they get drunk they seem deeply penitent and cry about it.

You will be interested to know that these missionaries, Mr. Hendrickson and Mr. Johnston, are teaching our doctrines precisely. They refused to baptize children and only administered baptism (immersion) to the adults on good evidence of conversion. The people had seen children sprinkled in Sitka and were inclined to that belief at first. The missionaries are under the auspices of the Sweedish Evangelical Mission Society. Owing to the hard times they will not rebuild their large house this year. They now live in the small dwelling house, the first building that they erected. In this they manage to keep a few children. My heart is with them in their noble work and self sacrifice. Mr. and Mrs. Johnston I had the pleasure of meeting in Sitka. They and their little son, a few weeks old, will shortly return to the Yakutat mission.

From Yakutat we were nearly two days getting to Sitka against a head wind. Below Yakutat there was an almost innumerable number of glaciers. As we got near Sitka the mountains became more densely covered with trees. For several hours we steamed through the straits. Once two deer were seen on the beach close to the vessel. The town of Sitka is beautifully situated. The high mountains back of it and the island dotted bay render it one of the most beautiful places on earth. The town contains two sawmills, a custom house, in which are various offices, two hotels, a Presbyterian church, a Russian church, and various good dwelling houses. The Indian settlement is at one end of the town. I visited some of the houses, among the number that of Princess Thom, who was a passenger with us from Yakutat to Sitka. She is a rather noted character, a shrewd trader. She tried to sell me some of their silver trinkets, a silver ring she wanted to sell for \$1.50; a bracelet for 75 cents. Another Indian woman (Elizabeth) grabbed my hand and pushed the ring on to my fingers thinking to make me buy it.

I learned that the Sitka Training School had taught the boys carpentry, and thus they were able now to build these good houses. This institution I visited several times studying carefully its various departments of work. Mr. Shull, the superintendent, showed me through the various buildings. It was vacation time and the large boys were rafting in logs for wood, salting salmon, etc. I saw the large girls sewing under the directions of Mrs. Wallace. The

boys make all the shoes for the school and do some shoe-making for other people. They also make the bread. The large girls seemed thoroughly competent in waiting on the table and doing kitchen work. A steam laundry does the washing. Many of the pupils are earnest christians. The total expense of the school last year was \$27,000.

It is clear that the hard work of these missions should be done by native work. We must strive to train the children to work in our Baptist mission. This takes time. Industrial education means much here. We must give the natives the means of earning a living. Mr. Duncan, the noted missionary of southeast Alaska, has done this. His settlement is the largest town in Alaska now, I am told. Everything is orderly there. They run their mission and ask no help from outside.

It seems a fact that these Indians all respect one chief or head man. For instance in Sitka I heard that they would not obey the U. S. Commissioner and other officials about sending their children to school. Finally the Governor went to their houses and told them to send the children to school, and the school was immediately filled.

They are still very fond of the potlatch dance. While I was in Yakutat they had one. Even while out on the vessel hundreds of yards away I could hear, at intervals, a great stamping and cheering. Mr. Hendrickson explained that some of the Indians had been to Sitka and learned that that was the American style of applause, hence they had adopted it whenever anything witty was said.

Returning on the mail vessel to Kadiak I had the companionship of Mr. Tuck of the M. E. Mission at Unalaska. At Yakutat we were hospitably entertained by Mr. Hendrickson and Miss Peterson, and we shall long remember the ice cream and other good things.

Mr. Tuck was our guest at Wood Island over night. We greatly enjoyed the society of this noble christian, scholarly man. His good wife was alone in charge of their mission during his absence in the States.

Yours in the Master's cause,

W. E. Roscoe.

AMONG THE CHILDREN.

WOOD ISLAND, ALASKA, Oct. 31, 1894.

My dear Mrs. McWhinnie:--It is late and all the dear children are tucked in their beds, the day's work is over and as I shut my door to-night I feel peculiarly happy. I seem to be saying in the words of the Psalmist, "Bless the Lord, O my soul, and all that is within me bless his holy name." My work is to teach, which means four hours every day in the school-room, then the patching and darning and making over garments until I hear of some little one to be cared for or comforted, and so the days go and not any time to visit outside.

I have great hopes of these children, they are all good, you could not tire them of singing and playing. In the school I have thirty pupils and still more to come. I have six different classes or grades and of course this means work. I love to watch them in the school-room as they are trying to learn, and I try to picture them christian young men and women. I never saw children so fond of music and singing, and I enjoy giving them pleasure in this way. I do love these dear little neglected creatures. There is one boy, about ten years old. I have taken a particular fancy to him; affectionate and mischievous as he can be. His name is "Swipes." He tells me that he is my boy and wants me to have my picture taken with him. I wish you could hear my Swipes sing, he has a lovely voice.

I cannot tire him with Bible stories he always says "more." The poor little fellow has a terrible sear on his head where the woman he lived with hit him with a hatchet.

Not only my Swipes is interesting, but almost every one. I would like to tell you about them. I often look out at the houses, or rather little huts, and wish I had time to go out among them. But I cannot do it with all there is to do. There is no way for these people to hear the gospel unless we give it to them. In time we must have a church. This is just the right place for work, and we must by-and-by have a church. We need now another teacher. Every day I ask for more *money*, more *workers* and a *church*. Our Heavenly Father is rich, and we must not be afraid of asking too much.

It is very cold here now, the ice on the lakes is quite thick and the children enjoy skating, sledding and sliding.

We cannot hear from home but once again until next spring. It is very lonely here, but the dear Saviour is with us, and here is a great work to be done for Him. How rich are His promises and I can claim them all.

Yours in His precious love,

LULU C. GOODCHILD.

HOME MISSION ECHO.

ISSUED MONTHLY UNDER THE AUSPICES OF

The Woman's American Baptist Home Mission Society,

Feb 2 A BEACON ST., BOSTON, MASS. *1895*

MRS. ANNA SARGENT HUNT, Editor and Publisher,
AUGUSTA, MAINE.

PUBLIC MEETING.

A Mid-winter Meeting in the interest of Home Missions will be held in the Bowdoin Sq. Tabernacle, Boston, on Feb. 6th. The afternoon session at two o'clock will be devoted to the general work and will include an address by Mrs. Whittaker, who was for many years a missionary in the South, a half hour's conference on church methods, and addresses by several State Vice-Presidents. Following the afternoon session there will be an informal reception to Dr. Sheldon Jackson, U. S. Commissioner of Education in Alaska. The evening session at 7.30 will be given to the Alaska field, and Dr. Jackson will deliver an address which will be illustrated by the stereopticon. Both sessions will be full of interest and profit and an earnest invitation is extended to all readers of the *Echo* to come and to bring their friends.

MRS. JAMES MCWHINNIE, Clerk.

EVENINGS WITH MISSIONS.

Prepared by Hattie E. Genung.

No. 1. Mexico.

No. 2. The Indians.

No. 3. A Trip to Alaska.

No. 4. The Freed People.

No. 5. The Chinese in America.

No. 6. Immigration and the Evangelization of the Great West.

No. 7. Romanism in America.

No. 8. Mormons.

No. 9. General Survey of the Home Field.

The above pamphlets are now ready and for sale

at No. 2 A Beacon St. Price, ten cents per copy. They are carefully prepared, and each one contains a suggested programme for a missionary meeting. The article "Alaska," Mr. Roscoe's letter "From Kadiak to Sitka," and "Among the Children" in the last *Echo* are published in leaflet form and can be obtained at the Rooms.

ALASKA SUPPLIES.

Mrs. J. G. Gooch of Cambridge will hereafter have charge of the Alaska supplies in place of Mrs. T. C. Evans. All having boxes now ready for Alaska will please send to Mrs. Gooch, No. 1 Putnam Avenue, Cambridge, as soon as possible. A box will be sent about March 5th. Supplies must be received in Cambridge by March 1st. For those who are not ready at that time a second box will be sent early in June. Remember to place in your boxes garden seeds, and other things mentioned in the last *Echo*. We repeat the note in October *Echo*, "Let everything be good and in good order," and send nothing after March 1st until further

notice. *Remember if you cannot send by March 1st please wait until we ask for supplies for the second box.* A careful observance of the above will save much labor to those in care of the work.

McW.

HOME MISSION ECHO.

ISSUED MONTHLY UNDER THE AUSPICES OF

The Woman's American Baptist Home Mission Society,

2 A BEACON ST., BOSTON, MASS.

MRS. ANNA SARGENT HUNT, Editor and Publisher,
March AUGUSTA, MAINE. *1895*

NOTICES.

The postponed public meeting of the Woman's American Baptist Home Mission Society will be on Thursday, March 14th, when Dr. Jackson will be present. See denominational papers for further notice.

ALASKA.

The receipts for this work (not included in the foregoing, as the Alaska fund is entirely separate) have been to February 1st, 1895, \$1,370.70, a sum insufficient to meet the salaries of our two teachers.

We have sixteen children in the Orphanage for whom we must provide at an expense of not less than \$50 per year for each child.

We ask the Sunday Schools to help us care for them. In November a special appeal was made, and fifty schools have responded.

We greatly hope to hear from every Sunday School in New England before the year closes.

More money, more workers, and a Chapel are needed for Alaska.

APPROPRIATIONS.

The following appropriations have been made for the work upon the field: Among the

| | |
|------------------------|-------------|
| Freedmen, 42 teachers, | \$16,910.00 |
| Indians, 5 " | 1,900.00 |
| Chinese, 5 " | 1,980.00 |

1,030.00
 Mexico and N. M., 7 teachers, 1,860.00
 for the Alaskan Orphanage and
 2 teachers, 3,500.00

Total, 63 teachers, \$27,180.00

meet these appropriations we have applied
 grants \$6,155.78, receiving from the churches,
 and the \$1,370.70 for Alaska, but \$11,498.45.

NEEDS.

fiscal year closes March 31st, 1895. To
 the obligations maturing at that date, and to
 the expenses for the remainder of the school
 we must have at least \$20,000.

A. E. STEDMAN, Treas.

*The Journal
 Providence, R. I.
 Feb 3, 1895*

City Notes.

Rev. Sheldon Jackson, who was ex-
 pected to lecture upon Alaska in Sayles
 Memorial Hall this evening, is seri-
 ously ill of congestion of the lungs in
 Washington, D. C.

*Despatch
 St Paul Minn
 Feb 9, 1895*

The experiment station for the rearing and
 training of Siberian reindeer at Port Clar-
 ence, Alaska, has already sent three herds
 of trained deer to mission stations, and the
 success of the enterprise has been fully
 demonstrated. The government refused to aid
 the experiment until several years after the
 station was established by private dona-
 tions.

*The Bulletin
 Providence R I
 Mar 21, 1895*

Dr. Sheldon Jackson, United States
 Commissioner of Education in Alaska,
 delivered an interesting address upon
 missionary work in Alaska before a
 large audience in the Central Baptist
 Church, Wednesday evening. The words
 of the speaker were illustrated by nu-
 merous stereopticon views. At the con-
 clusion of the lecture contributions for
 Alaska missions were solicited.

Boston Daily Globe.

FRIDAY, MARCH 22.

NEEDS OF ALASKA.

Dr Sheldon Jackson, U S General Agent
 of Education There, Lectures on Its
 People and Their Customs.

Last evening, in the Bowdoin sq tab-
 ernacle, before a large audience, Dr
 Sheldon Jackson, U S general agent of

education in Alaska, delivered an inter-
 esting stereopticon lecture on Alaska,
 its needs, its ignorance, its people and
 customs.

The visit of Dr Jackson to Boston and
 his lecture are due to the desire to ac-
 celerate the work of the Woman's
 American Baptist home mission society
 in Alaska, where its members expect,
 through the agency of the Baptist mis-
 sion and orphanage at Wood Island,
 one of the Kadiak group, to accomplish
 a great deal of good in converting the
 half-civilized tribes.

In the course of his remarks Dr Jack-
 son said that "a meeting was held in 1830
 in New York city, composed of all the
 missionary societies, which anticipated
 work in Alaska. It was held in one of
 the largest Methodist churches in that
 city. A map of Alaska lay before them,
 and they felt that it was best for the
 churches which contemplated carrying
 on missionary work in that part of the
 United States not to select one little
 place and all go to work there. Greater
 good could be accomplished if the terri-
 tory was divided up between them.
 This was agreed to, and the idea has
 proved fruitful.

"It is a fact that Russian and Amer-
 ican civilization are only separated by
 a distance of one-half a mile, the
 separation coming between two little
 islands in Bering's straits. The Eskimos
 form about one-half of the population.
 The Klunigods have 10 tribes. These are
 half civilized, while the Alvids com-
 prise the civilized tribes. It is among
 these that the Baptist women are
 working."

He spoke of the U S S Bear, which is
 employed not only in rescuing ship-
 wrecked whalers, but also in preventing
 the whalers from carrying whisky to
 the natives. In 10 years this steamer,
 besides being engaged in other avenues,
 has saved the lives of 2000 sailors. He
 has seen in all the years which he has
 been in Alaska but very few old people,
 it being the custom, on their own re-
 quest, for them to be killed by their
 children.

At some of the missions and stations
 the white people only hear from their
 kindred once a year, and that is only at
 the time of the arrival of the Bear. The
 savage tribes are on the verge of starva-
 tion, as the whales, in former years
 their staple food, have almost all been
 driven away. Reindeer, introduced from
 Siberia a few years ago, are now tak-
 ing the place of the whale.

In conclusion he urged that money be
 sent to Alaska to help christianize and
 Americanize the Alaskan tribes.

*Boston Mass Herald
 March 22, 1895*

THE PEOPLE OF ALASKA.

Rev. Dr. Sheldon Jackson Tells About Their
 Ways and Manner of Living.

Last evening, in the Bowdoin Square
 Tabernacle, under the auspices of the
 Woman's American Baptist Home Mis-
 sionary Society, a lecture was given by
 Rev. Sheldon Jackson, D. D., United
 States commissioner of education for
 Alaska. Dr. Jackson was one of the
 pioneer missionaries to Alaska, having
 had many years of experience in home
 mission work, and received his appoint-
 ment from the United States government
 in 1885, after he had succeeded in get-
 ting Congress to give Alaska a govern-
 ment and school system. Since that time
 he has helped to establish 34 schools
 there, and in 1890, finding that the people
 of Arctic Alaska were being gradually
 reduced to starvation by the destruction
 of the whale and walrus, he was instru-
 mental in introducing, in 1891, the tame
 reindeer of Siberia into Alaska.

In 1894 the first herd of 175 had in-
 creased to 700.

During the hour previous to Dr. Jack-

son's lecture an informal reception was
 held in the vestry, where many gladly
 seized the opportunity to greet the man
 who had established missions in the
 Indian Territory, in western Wisconsin
 and southern Minnesota, in Iowa, Da-
 kota, Nebraska, Montana, Wyoming,
 Colorado, New Mexico, Arizona, Utah
 and Idaho.

His talk was filled with pleasing an-
 ecdotes and illustrated by stereopticon
 views. He gave an account of Eskimo
 life, showed the interior of their houses
 and spoke of their manner of living,
 their food supplies and of the introduc-
 tion of the reindeer, which takes the
 place of the whale as an article of dress.

Their summer and winter modes of
 travelling were also touched upon, and
 an account of the different missions,
 their schools and their work was also
 given.

*The Telegram
 Worcester Mass
 March 23, 1895*

FOR ALASKAN MISSIONS.

Prof. Sheldon Jackson's Illustrated Lec-
 ture at First Baptist Church.

Dr. Sheldon Jackson lectured at the
 First Baptist church, last evening, be-
 fore an enthusiastic and appreciative
 audience which filled the main audi-
 torium. The lecture was illustrated
 with stereopticon views of Alaska, the
 subject of the address. Dr. Jackson
 is United States minister of education
 in Alaska, and the description of his
 annual trip to that country was very
 interesting. Dr. Jackson speaks from
 a non-sectarian point of view, his aim
 being to interest Christians of all de-
 nominations in the orphanage and mis-
 sionary work in that northern clime.

No admission fee was charged, last
 evening, but a collection was taken up
 at the close of the lecture for the main-
 tenance of the orphanage and mission
 of the Woman's home missionary society
 of the Baptist church at Kadiak, Alas-
 ka.

George C. Whitney presided.

*The Spy
 Worcester Mass
 Mar 28, 1895*

A Lecture on Alaska.

Rev. Dr. Sheldon Jackson gave an in-
 teresting illustrated lecture on "West-
 ern Alaska and Its People," Friday
 evening, at the First Baptist Church.
 The lecture, which was largely attend-
 ed, was under the auspices of the
 Woman's American Baptist Home
 Mission Society of Boston, and at its
 close a collection was taken up
 towards the support of the society's
 orphanage at Kadiak, Alaska.

Watchman
Boston Mass
March 28. 1895-

25

Dr. Jackson's Lecture

Dr. Sheldon Jackson, the U. S. Commissioner of Education in Alaska, delivered a lecture on the people of Alaska, illustrated with the stereopticon, under the auspices of the Woman's American Baptist Home Mission Society, before a large audience at the Bowdoin Square Tabernacle on Thursday evening, March 21st.

In beginning, Dr. Jackson gained the sympathy of his hearers by relating a touching incident of the eagerness of an Alaskan chief to know the message of the Great Spirit to him. Dr. Jackson then took his audience with him along the coast of Alaska, in the cutter *Bear*, showing them the Esquimaux, their dwellings and means of transportation, and telling of their customs and manners. Most remarkable was the transformation which soap, water and Christianity made in these people. Nothing, says Dr. Jackson, but the work of the Holy Spirit could accomplish as great results as have followed the efforts of the missionaries. The readiness of the Alaskans to accept the Gospel, and their zeal in proclaiming the good news, bring the call for teachers and money for the work forcibly to us, but the more urgently because the only hope of salvation reaching the Esquimaux in Siberia is through the Alaskans. Our responsibility, moreover, is great,

for, in 1880, a meeting was held in New York, at which different parts of Alaska were apportioned to the various denominations. If the Baptists do not take up their portion, the work in Kadiak and in Wood Island, no one will. In closing, Dr. Jackson feelingly spoke of the wistful expression on the faces of the Aleuts, as they come from the Greek Church, craving relief from a guilty conscience, but who have not even a chance of stumbling into the light. "Have we not a work here," said he, "that the angels of heaven would consider a privilege to do?"

The lecture was entertaining, instructive and appealing. Dr. Jackson, by his simplicity of manner, his great faith in God, and his love for mankind, could not fail to win the hearts of all, and elicit their sympathies in a work so dear to him. Many availed themselves of the opportunity to meet Dr. Jackson in the vestry before the lecture.

Lectured About the People of Alaska.

Rev. Sheldon Jackson, D. D., United States Commissioner of Education for Alaska, delivered a lecture on "The People of Alaska," last evening, under the auspices of the Women's American Baptist Home Mission Society in the Bowdoin Square Tabernacle.

HOME MISSION ECHO.

ISSUED MONTHLY UNDER THE AUSPICES OF

The Woman's American Baptist Home Mission Society,

April 2 A BEACON ST., BOSTON, MASS. 1895-

MRS. ANNA SARGENT HUNT, Editor and Publisher,

WHAT OUR ALASKAN BOX CARRIED.

The kind friends who have made such generous gifts for the needs and comfort of all in our Orphanage will be interested to know the contents of the large case forwarded to Alaska, March 6th, 1895. It left Boston by rail to meet the steamer in New York bound south for Galveston, thence by rail to San Francisco, thence by a sailing vessel of the North American Commercial Co. to Wood Island.

Within this iron-bound case is borne over sea and land the work of loving hands from the Woman's Circles, so tireless in all efforts to help the destitute; from the Mission Bands, whose busy hands have moved at the impulse of tender hearts, and from the individual members of churches who are always ready to aid in every good cause. To all who have contributed supplies, the sincere thanks of the Woman's Home Mission Board are extended.

We follow the box to its destination; the vessel has reached the wharf at Wood Island; the heavy case is lowered from the vessel into the whale boat in which Mr. Roscoe is awaiting its reception to convey it across the bay to the shore. All in the Home are anxiously watching its approach; the children run to the Orphanage to receive it; they gather in groups, impatient for the unpacking; they gaze with delight on the bountiful supply of bedding, children's clothing, stationery, Bibles, Testaments, Sunday-school literature, garden seeds, and bags of sewing materials. How their eyes sparkle as games, rubber balls, and corn popper are presented. Now Mr. Roscoe lifts from her resting-place Jennie Rochester, who has journeyed from Ohio to Rochester, thence to Cambridge, and with Willie Worcester, a boy doll in velveteen suit and cap, will gladden the children's hearts. Another doll was sent by a friend in Amherst, N. H., and to it was pinned the following note: "This doll was intended more than a year ago for the wife of a missionary in Alaska, who wrote in one of her letters in a missionary magazine that she should like one very much to use in her work among the children. Her husband, Mr. Thornton, was killed by the natives, who were in a drunken row, at Cape Prince of Wales, and she returned to California. I send it, hoping it may please some child's heart, and help to cultivate its mind."

After the removal of many other articles we come to the last in the case; an art square and rug sent for Miss Goodchild's room. But here we must leave them, to use and enjoy what kind Christian friends and children have sent them, and return again to our work for other needy ones. Dear sisters, let us rejoice that we have heard and responded to the cry for help so touchingly portrayed by Dr. McWhinnie.

"Out of our misery gather us in,
Give us a refuge from suffering and sin,
Lambs we are, lost from the Good Shepherd's fold,
Gather us in from the rain and the cold."

Tell us of Jesus, and teach us to pray,
Tell us of Heaven, and show us the way,
Then shall our song be heard over the waves,
Blessing and glory to Jesus who saves."

Mrs. J. G. Gooch.

[Since the above report was received from Mrs. Gooch, we have had from her this additional message:

"In my letter yesterday I intended to make special mention of a donation of books, from a friend in Southbridge, Mass., of forty-four volumes. Since their reception the number has increased to sixty. This is a good beginning of a library for the Kadiak Baptist Orphanage."—Ed.]

Will the friends interested in Alaska supplies please remember that at present nothing more will be sent? Due notice will be placed in the *Echo* in time for contributors to the second box. *Please observe carefully the above, thereby saving much trouble and confusion.*—Mrs. JAMES MCWHINNIE.

HOME MISSION ECHO.

ISSUED MONTHLY UNDER THE AUSPICES OF

The Woman's American Baptist Home Mission Society,

May 2 A BEACON ST., BOSTON, MASS. *1895*

MRS. ANNA SARGENT HUNT, Editor and Publisher,

ALASKA.

Wednesday evening, March 20th, Dr. Sheldon Jackson, United States Commissioner of Education in Alaska, gave a lecture upon that country in the Central Baptist Church, Providence, R. I.; on Thursday evening, March 21st, he was at the Bowdoin Square Tabernacle, Boston, and Friday evening, March 22d, at the First Baptist Church, Worcester. The lectures were illustrated, and with Dr. Jackson as guide we visited different parts of that vast territory. In the afternoon of the 21st, he met the Board of Directors of our Woman's Society. He had visited our Kadiak Orphanage twice during the year, once in June and later in October. In his mind the foothold our Society had gained in the Kadiak District was marvelous. He commended the courage, persistence and fidelity of our missionaries.

Of Mrs. Roscoe he said, "To all the children in the Home she has been the faithful mother." This has required days and nights of anxious care, which has told seriously upon her health, and that now, for her own sake and the sake of her own children she wishes to be relieved. Knowing Mrs. Roscoe's wish we have for some time been seeking their successors, and a few weeks ago appointed Mr. C. P. Coe and wife, both of whom have done efficient missionary work among the Indians in Arizona. Mrs. Coe will be no stranger to Miss Goodchild as both were together at the Training School in Philadelphia. They will leave San Francisco in May, and in June will be at their post.

We hope to have them with us at our Annual Meeting in Malden. *63*

Dr. Jackson strongly emphasized the need of more workers, and the wisdom of taking more children into the Orphanage. He expressed his full confidence in all that had been done to place the work upon a good foundation. We counted it a great privilege to have Dr. Jackson with us, and his faith in the success and triumph of christian work in Alaska was an inspiration to us all. We received letters from the mission in January. A sailing vessel stopped at Kadiak for repairs and thus enabled them to send letters. The Christmas entertainment at the Mission had been a great success—over one hundred were present. Some of the natives were invited and others invited themselves.

When, on the first of April, our Society's books were closed, the Alaska receipts amounted to three thousand sixty-six dollars (nearly double the receipts of last year), while the receipts for the general work have also increased. We thank all who helped to raise the amount. Our Sunday-schools have given in larger numbers than last year. May all who have helped consider that they are pledged to an annual gift for the Orphanage. For the coming year we ask not *more* money from the Sunday-schools that have already given, but that *more* Sunday-schools will give.

We have gained in money for the advance of our work, but we have gained something more. The children in Alaska have been helped, and our own children have learned to better love and value their own homes, and the joy of trying to brighten other lives. From some dear children in one of our Orphan Asylums there came to us a gift for the orphans in Alaska; very carefully had they saved their pennies that they might do this. The Mission Bands have given generous aid. A band of boys and girls, between nine and fourteen years old, raised one hundred dollars and wished one-half to go for the work abroad and one-half for the care of a child in Alaska. Our bands are learning that the Field is the world, and this is as it should be.

Let our children's bands be union bands, where they may hear the claim of all parts of the field, and thus we will avoid so many societies and organizations, of which we already have too many.

A class of boys in one of our Sunday-schools was so interested in the story of "Swipes" in the January *Echo*, that each one of the boys have written him and are waiting for some message from him. Now, Swipes (whose name is John) cannot write, but he dictated a letter for Miss Goodchild to send me and I will give it here for the children who have helped us.

66 "I likes school; I likes to read and spell and make my figures. Sometimes I'm good in schools and sometimes I'm bad in schools. I likes to do what Miss Goodchild tells me and not be bad. Then when I'm out of school (that's when I aint in school) I likes to mind Mr. Roseoe and do what he tells me, saw wood and paeks woods. I tell you I works hard, harder than the other boys, they don't work hard at all. I tell you I like the mission. You can have my picture if Miss Goodchild will have it took. That's all. Good-bye."

Another boy writes us of his work for which he had received compensation, and that he should soon have money enough to purchase an oil cloth coat for himself, and also of his desire to please not only Mr. Roseoe, but to please God who has given him so good a home.

Not in vain are we helping these little ones into a brighter life, we are sowing seed which shall by and bye bear fruit for life everlasting.

Last year we had but ten children in the Home, to-day we have eighteen, and more are anxious to enter. Success in any work needs an increased expenditure for it, and this coming year our Orphanage will need greater support. It is hard to refuse admission to those to whom our Home is the only refuge, the only hope. We have the room and the teachers who are willing to endure hardships to save these little ones. Have we not more Sunday-schools who are willing to help them in this work? It requires forty dollars a year to care for a child, and this may mean the saving of an immortal soul. The healing of the body and soul go together and thus our Lord would have us work.

Help us in the coming year to do *more* and *greater* work in Alaska.

MRS. JAMES McWHINNIE.

Cambridge, April 13th.

HOME MISSION ECHO.

ISSUED MONTHLY UNDER THE AUSPICES OF

The Woman's American Baptist Home Mission Society,

July 2 A BEACON ST., BOSTON, MASS. 1895

MRS. ANNA SARGENT HUNT, Editor and Publisher,
AUGUSTA, MAINE.

WHAT ONE CHURCH DID FOR ALASKA.

It may interest some church desiring to do something for Alaska, to know how that something was done by the Washington Street Baptist Church, Lynn, Mass.

Miss Nellie O. Pevear, one of our young ladies who attended Dr. Jackson's reception in Boston, was so impressed with the needs of our Orphanage, that she at once proposed the filling of a barrel to send there. Her proposal met with great favor and she proceeded very zealously, having charge of the affair from start to finish.

An appeal was made from the pulpit and a simi-

lar one in the Sunday School room with suggestions to the younger pupils as to what they could contribute. For example the Kindergarteners were asked to bring a small flag and a penny each; the Primary Department, spools of thread. A list of desirable articles was well printed on the chapel blackboard.

A barrel neatly lined with paper was placed by the chapel door, into which the children could on the following Sabbath, drop their parcels. Many people contributed money. Different societies in the church made a specialty of sewing at their homes and at the church. Finally the articles

became so numerous and the piles so immense that a large packing case was procured which was rendered strong and durable by a carpenter before it was packed. When ready to go it weighed three hundred and eighty pounds, and was valued at one hundred and fifty dollars. It contained clocks, blankets, boots, shoes and clothing.

It was carefully directed and labeled, that there might be no query as to whence it came. Then by a special permit gained from Mrs. Gooch, by Miss Pevear, who promised that the contents should in every way be good and worthy of such transportation, it was sent to Alaska direct, without being repacked at the rooms.

The Woman's Missionary Society of the church paid the freight to San Francisco, which amounted to nine dollars and fifty cents. From thence the the Home Missionary Society bears the expense to the Orphanage.

THE PASTOR'S WIFE.

Lynn, Mass., June 10, 1895.

THE ALASKANS.

ON BOARD S. S. CITY OF TOPEKA, May 30, 1895.

MRS. ANNA SARGENT HUNT, Augusta, Me.

My Dear Sister:—We arrived in San Francisco, May 17, and were busy Friday and Saturday making purchases of a large range, furniture, school supplies, etc., for the Orphanage, and some articles for ourselves. About nine o'clock Monday morning we embarked on the Unatilla for Port Townsend. A strong wind had driven small vessels back to harbor the latter part of the week and was still making itself felt for a time. Mrs. Coe was very sick the first two days and declared she would never return, but beyond a few minutes uneasiness I enjoyed the trip very much.

We had fourteen hours of expectant waiting at Port Townsend, and then the boat did not leave for ten hours longer. When we went aboard we found the company had failed to protect the rights of their San Francisco passengers, and that the Tacoma and Seattle passengers had the preference, although we were given to understand our state rooms were reserved for the whole trip. I succeeded in securing a berth in a crowded room for Mrs. Coe and I slept four nights on floor or bench, for the boat was fearfully crowded.

We stopped at Victoria on the 24th a few hours and went up to see the city in festive dress in honor of the Queen's birthday.

From Victoria until the present time the sea has been like a river, with land in sight on both sides all the time and beautiful mountains, majestic glaciers, mighty forests and lovely waterfalls conspire to make the scenery one endless round of delight and interest.

We stopped at New Metlacatla Monday morning, where we found one of the best illustrations of what the Gospel can do for a savage people. Mr. Duncan, a missionary of the Church of England, came to that neighborhood thirty-eight years ago, but has founded the present town on American soil, to gain more protection than was otherwise guaranteed. The village is almost entirely of natives, self governed, and a more peaceable, quiet, industrious place could hardly be found. Mr. Duncan said to one gentleman, "Do you see that man? I saw his grandfather eat the flesh off from a man. Now if you give that man a bottle of whiskey he would neither know what it is nor what to do with it." Every new comer must take oath in the presence of the citizens that he will forsake his lawless deeds and observe the laws of the place. No one will work on Sunday.

At Juneau and Haines we visited the Presbyterian Missions and found them in good condition, with twenty-three and fifteen children, respectively. At each of these places the government has a school teacher for natives, to whom the children of the home go for instruction. This saves the mission one employee, and Dr. Sheldon Jackson, who is aboard, tells me we can have a teacher at Wood Island as soon as he can secure an appropriation for other teachers.

We will arrive at Sitka in a few hours, where we hope to visit the Industrial school, but the account of the visit I must reserve for future time as this letter is already too long. We are longing for the end of our journey and the beginning of our new work, for which we are praying for patience, wisdom, courage and strength. We can not thank the Board too much for all their kindness. With kindest regards I am

Yours for soul saving,
CURTIS P. COE

HOME MISSION ECHO.

ISSUED MONTHLY UNDER THE AUSPICES OF

The Woman's American Baptist Home Mission Society,

August 2 A BEACON ST., BOSTON, MASS. *1895.*

MRS. ANNA SARGENT HUNT, Editor and Publisher,
AUGUSTA, MAINE.

JULY BOARD MEETING.

In the absence of Mrs. Coleman, Mrs. Harwood of Newton presided at the Board Meeting of July 9th. The business of appointing teachers was continued from last month. Miss Hattie Snow of Harvey, Illinois, was appointed for Alaska. The list of teachers for the various schools is not

Mrs. McWhinnie speaks of a recent letter from Rev. and Mrs. Coe, who have reached Wood Island in safety. The appointment of Miss Snow, mentioned in Board meeting report, gives us an additional worker at the Orphanage.

HOME MISSION ECHO.

ISSUED MONTHLY UNDER THE AUSPICES OF

The Woman's American Baptist Home Mission Society.

2 A BEACON ST., BOSTON, MASS.

September THE ALASKANS. *1895*

Wood Island, Alaska.—The "Echo" readers will be glad to know that we arrived here June 5th, and began work next day. I have been busy pulling stumps out from our front yard, painting inside of house, gardening, cutting hay, etc., while wife and Miss Goodchild have been busy cleaning house, sewing, and feeding the eighteen hungry children. One of the little girls died a few days after our arrival—the first death in the Orphanage.

Wood Island is a beautiful place and we are much better pleased in some respects than we expected. Our children are pleasant, helpful and happy, and almost without exception call us Mamma and Papa Coe. We hope to soon see a chapel here for Sunday services and the North American Commercial Co. will do its part toward erecting one. I am securing some nice views with the excellent camera provided by the society and hope to send some prints with this or next mail.—CURTIS P. COE.

HOME MISSION ECHO.

ISSUED MONTHLY UNDER THE AUSPICES OF

The Woman's American Baptist Home Mission Society.

2 A BEACON ST., BOSTON, MASS.

MRS. ANNA SARGENT HUNT, Editor and Publisher,
Oct 1st AUGUSTA, MAINE. *1895*

General Officers of the W. A. B. H. M. Society.

President—MRS. ALICE B. COLEMAN, Boston, Mass.

ALASKA.

Many questions have come to us in the last months concerning the sending of supplies to Alaska. Will our friends be patient with us if we cannot always definitely answer them. Please remember that we have only regular communication with Kadiak from March until Sept 17. Hence the matter of arranging that part of the Alaska work pertaining to the sending of boxes is exceedingly difficult. In November '93 and '94, the North American Commercial Co. sent a vessel to Kadiak. We were informed in the spring that the same would be done this year, and we made our arrangements accordingly. But at the present time we are told that they will send no vessel north until early in '96. They advise us to send our box to San Francisco this fall, that it may be forwarded at the first opportunity. This we shall do, and all having supplies for Alaska will please send them as early as possible to Mrs. J. G. Gooch, No. 1 Putnam Avenue, Cambridge. After *October* nothing need be sent to us until further notice.

Mrs. Coe writes us: "I am very proud of my big family and I have a great desire to see them look pretty on Sunday, and I often picture the girls in red flannel dresses trimmed with black braid, all alike, and my boys all in navy blue suits. The clothing sent can all be used for every day wear, but do you think we could have a few pieces of flannel goods sent us, that we might make them suits alike for Sunday wear?"

Mrs. Coe's request is a reasonable one, and we trust will not remain unanswered.

We are glad that we can this month introduce you to the children in the Orphanage. We will first introduce the girls. Ofdotia, Pascovia, Annie, Grace Barrett and another Grace, Mamsey, Mamie, Mary Durkin and Mary Brown. Of the boys we have Alexander, the first to enter the Home, then

Sashka, Cland, Charley, Earl, Lofka, Friske, Robert and Swipes. Two more have recently been added, and one little one, Angie, has been removed by death. She was a patient sufferer for many months and received from Miss Goodehild the tenderest care. Mrs. Roscoe and family left Alaska Aug. 6. They return to their home in California in order to educate their children. Mr. and Mrs. Coe have entered into their work and with Miss Goodehild have all that they can do. Miss Hattie Snow, appointed by the Board in July, is undoubtedly with them by this time. The last mail steamer left San Francisco Sept. 17, to connect with one at Sitka for Western Alaska. We can hear from them but once more during the year. But we can *give, work and pray* for their success.

The work, under God, so far has been blessed; we believe it is but an earnest of still better things He has in store for us. But there remains much for us to do. With an additional teacher and the expense constantly incurred in a new enterprise we need *five thousand dollars* this year for its support. We have asked the Sunday Schools to help in this work. To some extent they have responded. Yet of the one thousand Sunday Schools in New England, but one fifth have given aid. Will not *every* School have a part in caring for the Home. We have twenty children in the Orphanage. These children are constantly under the care of Christian teachers. "We are a happy family," writes Miss Goodehild. Dear Readers: If these children can be made not only happy but if they can have the happiness which comes from a hope in Jesus Christ as their Saviour, they will become a power in God's hand among their own people. This is our hope and the end for which we labor. May some of the joy at Kadiak come into the hearts of all who aid in this work, and may the response for aid be prompt and generous.

MRS. JAMES McWHINNIE.
Cambridge, Mass., Sept. 17.

HOME MISSION ECHO.

ISSUED MONTHLY UNDER THE AUSPICES OF

The Woman's American Baptist Home Mission Society.

November 2 A BEACON ST., BOSTON, MASS. 1895

MRS. ANNA SARGENT HUNT, Editor and Publisher,
AUGUSTA, MAINE.

We have no Board Meeting report this month on account of the temporary illness of Mrs. McWhinnie, who calls special attention to the following notice:

The Star mite-boxes for which we have waited so long, have at last reached us, and are ready for distribution.

Some of them are marked especially for the Alaska work, and can be used in the Sunday Schools. All wishing them will send as early as possible to No. 2 Beacon Street, Boston.—McW.

ALASKA SUPPLIES.

Our large case of goods for Alaska, weighing three hundred lbs., is now on its way across the country

to San Francisco, where it awaits transportation to Wood Island, by the first sailing vessel or steamer going thence. It was freighted with articles which every household needs for its comfort and convenience. One of the Mission bands gave a large work-basket filled with all the small wares necessary for the family and sewing school; another sent fifteen dolls dressed by the children with each one's name printed upon her doll; another band made a Christmas gift for every one in the Orphanage; all these with much comfortable clothing and bedding provided by churches and Mission Circles, go to carry happiness and comfort to the children, the Superintendents Rev. and Mrs. C. P. Coe, and to the teachers Miss Goodehild and Miss Snow.

In a letter received from Miss Goodehild, she writes: "I do wish you all could see the children when a box of supplies arrives, they are wild with delight, as the contents are being removed from the case." We should like to see their happiness on such an occasion. In behalf of the Board of the W. A. B. H. M. Society I desire to thank all contributors to this work. Particular attention is directed to the notice in the Oct. *Echo*, that no more supplies need be sent *after* October until further notice, unless some kind friend would like to respond to the request of Mrs. Coe in the October *Echo*, for a piece of flannel to make dresses for the girls for Sunday wear. When the next case is to be sent to this Mission, notice will be given in season for a supply of the articles most needed.—Mrs. J. G. Gooch.

HOME MISSION ECHO.

ISSUED MONTHLY UNDER THE AUSPICES OF

The Woman's American Baptist Home Mission Society.

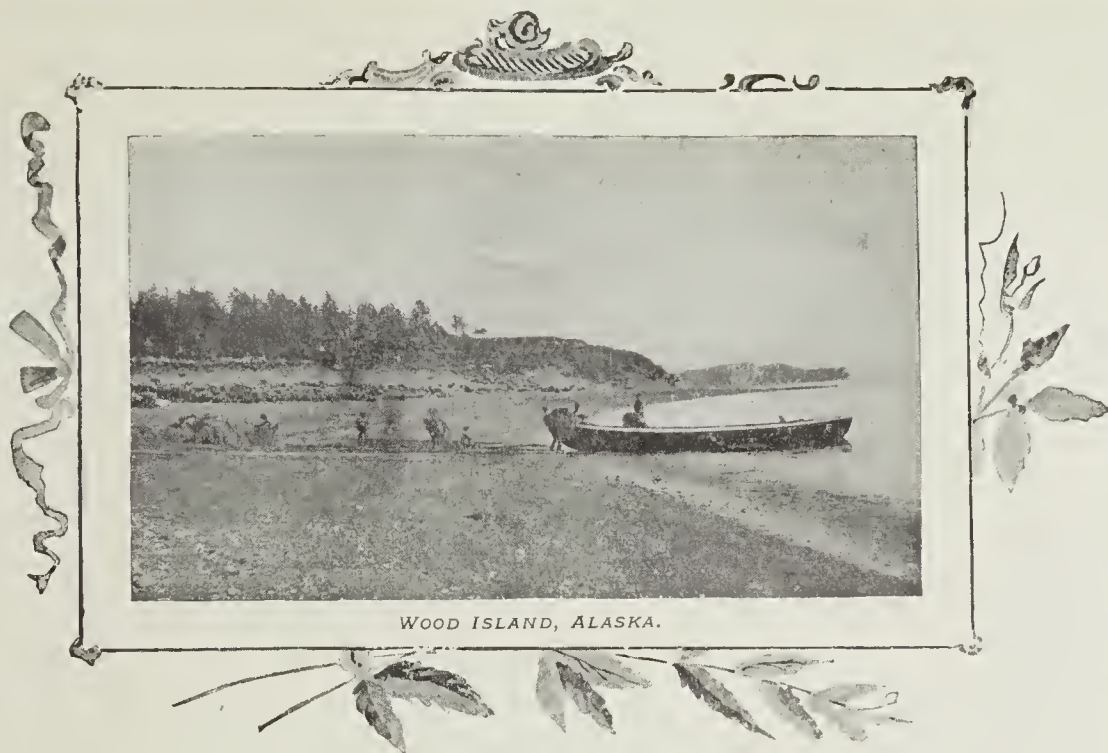
2 A BEACON ST., BOSTON, MASS.

MRS. ANNA SARGENT HUNT, Editor and Publisher,
AUGUSTA, MAINE.

Jan OUR PUBLICATIONS. 1896

The committee on publications desire to call the attention of the readers of the *Echo* to some new features in their department. The calls for programmes for the missionary meetings are frequent; and to most satisfactorily meet this demand there has been arranged, in packets, subject matter pertaining to the several fields of Home Mission work, each field forming a packet by itself. The material has been carefully selected, from other denominations as well as our own, and embraces the best by all.

To illustrate: The Alaska packet contains Mrs. Genung's Y. P. S. C. E. mission study, "A trip to Alaska," questions and answers on Alaska for Circles and Bands, two Band lessons for children, leaflets on the work of every denomination having missions in Alaska, descriptive articles on the country and people, two stories, a poem, and a map of the whole country, showing the mission stations of all denominations—twenty-three leaflets in all. The packet contains material enough for one quarter's study by any circle, if judiciously used, and will be suited to the wants of the church missionary concert, the woman's circle, Farther Lights and children's bands.



2A Beacon St., Boston, Mass., November, 1895.

**To the Superintendents, Teachers and Scholars
of our Sunday Schools.**

Dear Friends:

Last year we wrote you asking aid for our mission in Alaska. We send you a list of the Sunday Schools that have responded to our appeal. We thank all who have aided in this work, and ask that they will make it an annual gift. To those who have not given help, we repeat our request, that in the support of this Mission the Woman's American Baptist Home Mission Society desires the help of every Baptist Sunday School in New England. The work under God has been blessed; we have now twenty-five children in the Home, and as missionaries we have Mr. and Mrs. C. P. Coe, Miss Lulu Goodchild, and Miss Hattie Snow.

Success in any work requires large expenditures for it, and we ask this year for four thousand dollars.

The Mission is located on Wood Island, the commercial centre of Central Alaska, and the headquarters of the North American Commercial Company. In a distance of eleven hundred miles, Wood Island is the only Mission Station. Along this coast are hundreds of native settlements with no knowledge of Christ. Will our Sunday Schools help win these natives to Christ?

Mrs. James M. Harrison.

All contributions should be sent to the Treasurer.

**Names of Sunday Schools Contributing to the Orphanage from
April 1, 1894, to April 1, 1895.**

Maine.

Augusta.
Atlantic.
Bath.
Buxton Centre.
Belfast.
Berwick, South.
Bangor, Second.
Caribou.
Dover, South.
Farmington.
Hodgdon.
Isleboro.
Jay.
Jefferson, First.
Kennebunkport Village.
Lewiston, Bates St.
Lisbon Falls.
Lebanon and North Berwick.
Mt. Vernon.

Mechanic Falls.
Milltown. .
Portland, First.
Portland, Free St.
Paris, South.
Peru.
Rockland, First.
Rockport.
Rockport, West.
Saco.
Sanford.
Springvale.
Sumner, West.
Skowhegan, Bethany.
Tennant's Harbor.
Waldoboro.
Winter Harbor.
Waterville.

New Hampshire.

Concord, First.
Claremont.
Exeter.
East Jaffrey.
Hampton Falls.
New London.

New Ipswich.
South Lyndeboro.
Salem Depot.
Somersworth.
Woodstock.
West Swansey.

Vermont.

Andover
Chester.
Colchester.
East Hardwick.
Essex Junction.

Fairfax.
Hinesburgh.
Passumpsic.
Whitingham.

Massachusetts.

Amherst.
Agawam.
Athol.
Boston, Warren Ave.
Boston, Clarendon St.
Boston, Fourth.
Boston, Twelfth.
Boston, South.
Beverly, First.

Brockton, North.
Brookville.
Bunker Hill, Charlestown.
Cambridge, First.
Cambridge, Inman Square.
Chelmsford, First.
Dighton, First.
Fiskdale.
Fall River, Harrison St.

Massachusetts.

Fitchburg, First.
 Fitchburg, Highland.
 Framingham, South.
 Foxboro.
 Hudson.
 Haverhill, Portland St.
 Hyde Park.
 Lowell, Branch St.
 Lowell, Fifth St.
 Lynn, First.
 Lawrence, North.
 Melrose, First.
 Medfield.
 Marshfield, First.
 Marblehead.
 Manchester.
 New Bedford, William St.
 North Reading.
 Newton Centre.
 Newton, Immanuel.

Northampton, First.
 North Oxford.
 Northville.
 Needham.
 North Uxbridge.
 Rowe.
 Somerville, Winter Hill.
 Somerville, First.
 Shelburne Falls.
 South Hanson.
 Somerset.
 Springfield, First.
 Springfield, State St.
 Springfield, Carew St.
 Springfield, West.
 Salem, First.
 Wakefield.
 Weymouth.
 Westminster.

Rhode Island.

Arcadia.
 Bristol.
 Central Falls.
 Cross Mills.
 Jamestown, Central.
 Kingston, North.
 Mt. Pleasant.
 New Shoreham.
 Niantic.
 Newport, First.
 Newport, Central.
 Oak Lawn.
 Pt. Judith.
 Providence, Jefferson St.
 Providence, Cranston St.

Providence, Branch Avenue.
 Providence, First.
 Providence, Congdon St.
 Providence, Friendship St.
 Providence, Union.
 Providence, South.
 Providence, Broadway.
 Pawtucket, Woodlawn.
 Quiddnessett.
 Tiverton, Central.
 Valley Falls.
 West Greenwich.
 Wickford, First.
 Warren.

Connecticut.

Andover.
 Chester.
 Cromwell.
 Deep River.
 Essex.
 Hartford, First.
 Hartford, Asylum Avenue.
 Mystic Union.
 Moosup, Plainfield Union.
 New Canaan.
 Norwalk, First.
 North Lyme.

New London, Huntington St.
 Norwich, Central.
 Parkville.
 Putnam.
 Stepney.
 Suffield, Second.
 Stonington, First.
 Voluntown.
 Winthrop.
 Wallingford.
 Winsted.

ORGANIZED NOV. 14, 1877.

WOMAN'S AMERICAN BAPTIST HOME
MISSION SOCIETY.



MRS. A. B. COLEMAN, President.

MISS A. E. STEDMAN, Treasurer.

MRS. M. C. REYNOLDS, Cor. Secretary.

MRS. JAMES MCWHINNIE, Supt. Alaska Work.

THE HOME MISSION ECHO, AUGUSTA, MAINE,

MRS. ANNA SARGENT HUNT, Editor.

Home Mission Echo

"The country for which I lifted up mine hand to give it to your fathers."

VOL. XII.

AUGUSTA, ME., JANUARY, 1896.

NO. 1.

We are glad to give our readers so good a picture of the Alaskan Orphanage boat, the "James McWhinnie," although without the sail with which it is furnished. As many already know, it was the gift of those who were associated with the beloved

The yellow cedar is rare and very valuable. The Sitka spruce, which is seen in our picture, is the universal forest tree of Alaska, and in some sections has a diameter of three or four feet. It is used in the construction of nearly every dwelling



pastor of the First Baptist Church, Cambridgeport, Mass., whose name it bears, and who will always be identified with our missionary work in Alaska.

The timber of Alaska consists of evergreen trees principally; the scrub pine, balsam fir and hemlock being found in small scattered bodies.

throughout that country, and for many other requirements of the Alaskan natives in their domestic economy. The sappy or outer portion of the wood furnishes splinters and torches that light up during long months of winter the dark dwellings of interior tribes who as yet know not the blessings of the oil-lamp. Sledge-runners and canoes are also made from the same material. Even those tribes who inhabit barren coasts far removed from the limits of coniferous trees are supplied with spruce logs, drifting to them through means of freshets and ocean currents.

The packet system has an advantage over the regulation set of mission studies, as, while it contains studies or lessons in regular form, it also has leaflets which can be changed easily as the work changes from time to time and new features are introduced. The packets are compiled at great outlay of time, care and money, but will be sold for the low price of 25 cents each, much less than their actual cost; or loaned for three months for 10 cents.

Studies by questions and answers have been prepared for Young People's Societies, printed on slips with one side blank that they may be readily cut up and distributed at Band meetings. Price 5 cts. each.

"Mission Bands, how to form them," by Mrs. J. A. King, has been reissued, price 2 cents each, or 20 cents per dozen. "Constitutions for Bands," "Parliamentary Rules," and "How one Mission Band learned to pray," will be found helpful with this leaflet. 10 cents for the four.

The leaflet "Mexico," by Mrs. H. S. Melcher, issued this month, will be found very useful in looking up the history of that country, and especially needed just now while the collection for the Girls' school in Mexico City is being taken up in the churches. Price 2 cents each, 20 cents per dozen.

"A New Year's greeting from Alaska" is a card bearing on its face a group of the teachers and all the children at the Kadiak Orphanage—a fine picture in half-tone; and on the back the "Cry of the Alaskan Children." Price 10 cents.

For mite-boxes we have the Flag, Penny-a-day, Star, Alaska, and the *tiny boxes* for youngest helpers, which is being used by all sister societies for work among the children, and is in great demand. All boxes sent free, 6 cents per dozen being charged for postage.

All workers are urged to keep a file of the *Echo* as a treasure house of information as to the work of this Society as well as good stories, poems and telling paragraphs for the missionary meeting.

Orders for the Missionary Packets, leaflets and mite-boxes should be sent to Mrs. James McWhinnie, 2A Beacon St., Room 11, Boston.

List of all publications sent on application. It will also be printed occasionally in *Echo* as space permits.

"Spelman Number" of Home Mission Monthly, finely illustrated, and containing a full account of that school, will be sent on application to Miss Alice E. Stedman, 2A Beacon St., Room 11, Boston, Mass.

Many Sunday-schools have asked for an envelope for the Alaska work that can be distributed the Sabbath before the collection is to be taken. Such an envelope has been prepared and can be had in large or small quantities, free, on application. B.

Four thousand dollars is the amount asked for this year for Alaska. December first we had received between sixteen and seventeen hundred dollars. Only four months in which to secure over twenty-three hundred dollars. We have sent our annual letter to the Sunday-schools asking their aid. Some have responded generously. Will others hasten with their offering? *Do not wait*, the

months are swiftly passing, and the year will soon close. We want a gift from every Sunday-school in New England.

The Woman's American Baptist Home Mission Society would return thanks to the Alaska and North American Commercial Companies for favors extended to our teachers during the year, also to Mr. George H. Lennartz, of Chicago, passenger agent of the Northern Pacific Railroad, for his courtesy and kindness in procuring reduced rates for Miss Snow from Chicago to Tacoma. We wish also to acknowledge our indebtedness to Dr. Sheldon Jackson for his interest and help in the work at all times and in all places.

We have now a United States Commissioner at Kadiak. We quote the following from the governor's report: Since the establishment of a United States Court in April last, much has been done toward suppressing the smuggling, manufacture, sale and use of intoxicating liquors, and reformation in this respect is apparent among all classes in the community.

There are twenty-five salmon factories in operation, and a number lying idle in Alaska, representing a capital of five millions. The largest plant is at Karluk, which you will see on the west side of Kadiak Island. To this place Mr. and Miss Dunsmire have gone as Baptist teachers in the government school. It is one hundred miles from Kadiak by water. They spent a day at Wood Island in September. Mr. and Mrs. McKenny of the government school at Unga were with them.

The goods, so carefully packed and sent by Mrs. Gooch during the year, reached Alaska in good order, and have gladdened the hearts of teachers and children. A special box of new clothing and of boots and shoes was sent by Miss Nellie Pevear of Lynn, during the summer. The large box forwarded in October, probably left San Francisco in December and will reach them for Christmas.

The supplies received and forwarded represented over sixty churches. *Nothing more need be sent* until we ask for gifts, unless some friend or friends are disposed to grant Mrs. Coe's request for a bolt of flannel for children's dresses.

Cranberry plants were sent in March, 1895, by Mr. Seudder of Hyannisport, Mass., to Wood Island. They were carefully packed in oil silk, and sent by mail. They reached there safely and were planted by Mr. Coe. Rhubarb plants were sent from Ivoryton, Conn., They, too, were alive and flourishing at last accounts.

OUR WORK IN ALASKA.

There is an indistinct idea in many minds as to the exact location of our Woman's work in Alaska. This is shown by the questions that so often come to us concerning it. Hence, I have taken the government map below with special reference to but three Civil Districts, and hope by means of the map to correctly locate our Mission, and show its relation to the Presbyterian and Methodist stations.

The Presbyterians are located in the First or Sitka District; this comprises the islands and

narrow coast line from British Columbia to Mt. St. Elias.

The Methodists are in the Third or Aleutian District; this includes all of the islands from the Shumagin westward, also the Seal Islands, St. Paul and St. George.

Our Baptist Mission is located in the Second or Kadiak District. This begins at Mt. St. Elias and extends to the sixtieth degree north latitude, then westward seven degrees of longitude and southwest down through the Alaskan peninsula until it reaches the Shumagin Islands. You can easily trace it on the map. It includes all of the islands from Mt. St. Elias to the Shumagin. But few of them are on the map; the Kadiak group alone numbers twelve and but three are named.

Between Kadiak and Afognac is Wood Island, where our Orphanage is located. You will see by the map that this island lies midway between Sitka, the headquarters of the Presbyterian Mission, and Unalaska, the Methodist headquarters. From April to October the "Dora," a small steamer, goes across from Sitka to these places. The ordinary tourist, therefore, visiting Alaska goes only to the Sitkan District and would be six hundred miles

from Kadiak and twelve hundred from Unalaska. The territory is divided into seven Civil Districts, and different denominations are doing efficient work in other places; but we are all workers together for the salvation of the Alaskans, and in that we know no boundary line. Seed sown in the Kadiak District shall, God willing, bear fruit among the uncivilized Indians of the interior, and shall be wafted across the territory to Siberia, a blessed return for the evil brought to these islands by the Russian so many years ago.

Mr. W. E. Roscoe took charge of the Baptist Mission in the spring of 1893, and after two and one-half years of hard pioneer work he returned to California in August of 1895. He reached Wood Island very early in the spring of 1893, landing there with none to welcome him, and with but a miserable shelter for himself and family. Against opposition and persecution he removed the building material for the Orphanage across the bay from Kadiak to Wood Island, and thence across the inland lake to its present site. He cared for the homeless almost before he had a shelter for his own. Whatever success has, or may in the future crown our work in Alaska, to Mr. Roscoe and his faithful wife must great praise be given.

In May Mr. Curtis P. Coe was appointed to succeed Mr. Roscoe, and in July another teacher, Miss Hattie Snow, was appointed. Let us listen to Mr. Coe as he tells us of his trip to Alaska.

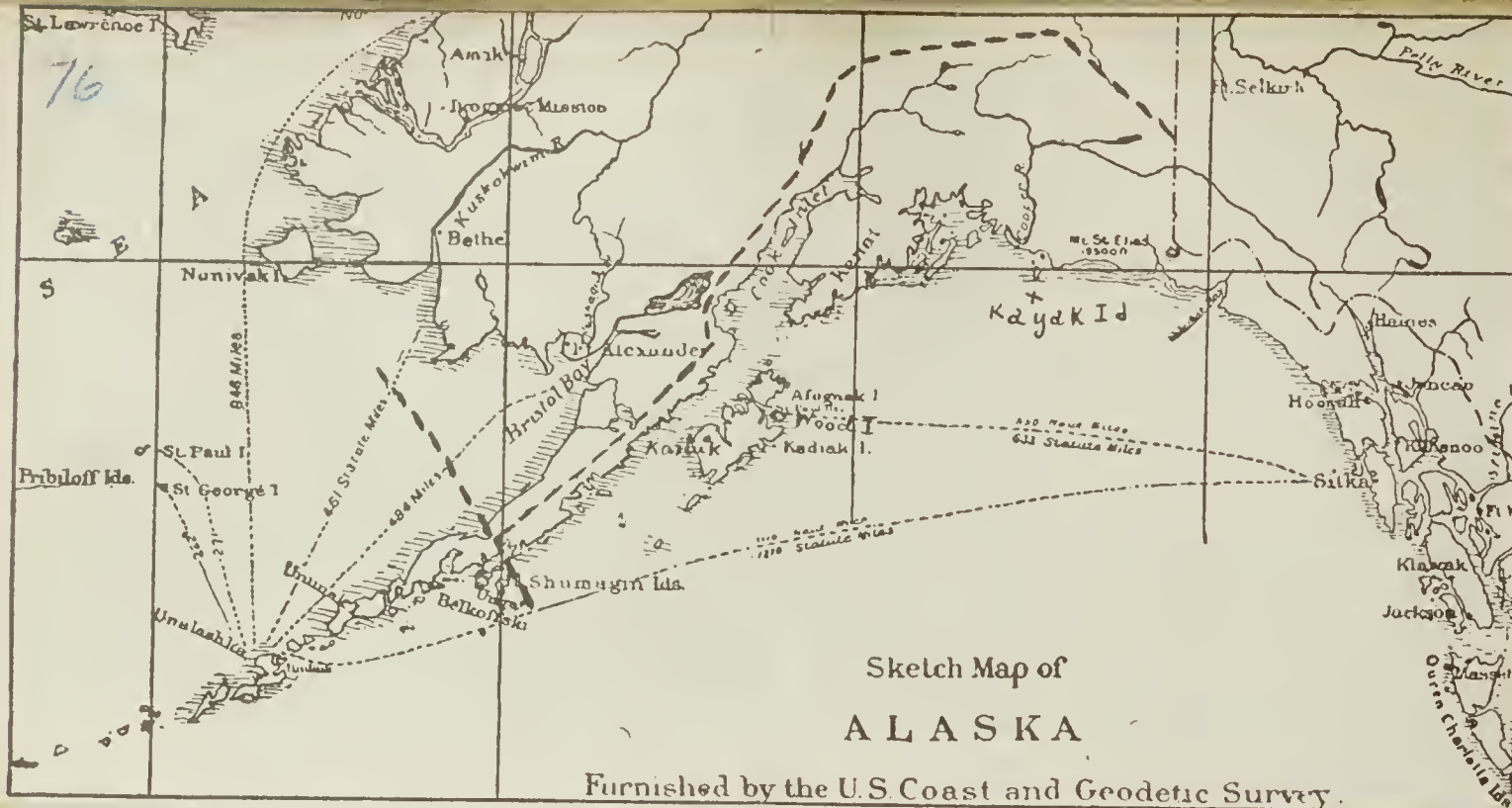
"We left San Francisco May 20th. The journey was an uneventful one to Port Townsend; from Port Townsend to Sitka on the City of Topeka the inland sea was as smooth as a river; beautiful mountains, glaciers, waterfalls and forests made the trip delightful. For fellow-passengers we had Dr. Sheldon Jackson, Mr. and Mrs. Smith of Clarendon St. Church, Boston, Ex-Gov. Swineford of Alaska, Marshal Williams and other officials. We visited the missions at Metlahkatla, at Juneau, made a short stop at Sitka, visiting the mission there, then on the steamer Dora we left for Kadiak. The steamer was small, its accommodations poor and the voyage very rough. At 3 A.M. June 5th we reached Kadiak. Mr. Washburn, the agent of the Alaska Commercial Company, met us, and in his steam launch sent us and our baggage to Wood Island. Here Mr. Greenfield of the American Commercial Company, and Mr. Roscoe met us at the wharf. Mr. Roscoe rowed us across the lake in the Orphanage boat to our new home. In approaching Wood Island the first thing we noticed was the little Greek church painted in white and terra cotta, with its lemon colored dome and golden cross showing above the colors, all blending so beautifully with the dark green in the background; then the buildings of the North American Commercial Company, and back of all, just across the beautiful inland lake, the Orphanage, with the woods on each side of it and high mountains in the rear."

Let me introduce you to our present corps of teachers:

In front are Mr. and Mrs. Coe, back of them Miss Goodchild, who has so bravely endured hardships and loneliness, and at the left Miss Snow, who reached the island Sept. 2nd. Miss Snow is a sister of Mrs. Fred Haggard, our missionary to Assam. Miss Goodchild's welcome to the new comers was that of an old friend, for Mrs. Coe and herself were classmates at the Training School in Philadelphia.



After a few weeks in the Orphanage, Mr. Coe writes, "Oh, the immense amount of work to be done here in caring for the temporal management



of the home and children, in the cultivation of the grounds, and the best of all work in winning souls for our King."

The first week of Mr. Coc's arrival one of the younger children, Agnes, died. She had been a long time sick and a great sufferer. A little coffin was made, trimmed neatly, and beautiful wild flowers placed around the little one. Funeral services were held in the Orphanage and a large number attended.

During the summer vacation Mr. Coc, with the boys' aid, cleared one side of the front yard, but the stumps are thickly set and the clearing and cultivation of the land cannot amount to much until he has either a horse, or pair of oxen, or mules. All of the cord wood is brought from the woods upon the boys' shoulders. The best farming land is on the south side of the island, and is reached by boat. Here he mowed the hay, cutting the same



WOOD ISLAND, ALASKA.

amount as last year—one ton and a half; after being cured, the hay was tied up into bundles and slid down a rope two hundred and forty feet into the boat and rowed to the beach near home, then carried on the boys' backs to the barn and hauled

up by hand—a long and tedious job. The picture dimly shows the boys unloading the boat.

We must this year better supply them with implements for the out-door work. The boys have also aided in making a case of individual clothes boxes in the sewing room. Each child now has a number, and the boxes are numbered to correspond; the garments are marked, and after washing, ironing and mending are placed in the proper box. The two older boys, Earl and Alexander, constructed in the attic a store-room for the keeping of goods not in use. Mrs. Coc and Miss Goodchild have been very busy



with the housework, the sewing, and preparing for the long winter.

The bill of fare for one day is about as follows: Breakfast: oatmeal or graham mush, milk bread, syrup and coffee. Dinner: fried or boiled fish, potatoes, bread and sometimes rice pudding. Supper: bread and syrup, and frequently rice.

They have a fine cow and the children have all the milk they wish; and Bessie, the calf, has her share also. Occasionally the boys bring home a duck or two. This diversifies the bill of fare; and from the last steamer they secured twenty-seven pounds of fresh beef, a delightful change from canned meat. The 18th of July they had radishes and onions from their own garden. They are also beginning to learn some of the native plants that are good to eat. The berries were very large and abundant and a great many were put up for winter use.

The 4th was celebrated as a holiday, when they had fire-crackers and guns. The flag pole had been painted and rigged, and with the help of the Company's men the flag was raised, and for the first time the colors floated to the breeze; it was also raised on September 3d, a welcome to Miss Snow. On their way to Kadiak Mr. Coe stopped at Kayak, an island which you can see near Copper river. From there he took a little girl named Grace Barrett. Her father is the agent of the Commercial Company at Kayak and wished his child to be cared for in the Orphanage, and he would pay for it. A few months later the steamer brought four others from the same island, one of them another daughter of Mr. Barrett. We give you their pictures.

No. 1, Grace Barrett; No. 2, Charley; No. 3, Kate; No. 4, Mamsie Peterson; No. 5, Nellie Barrett; No. 6, Maggie. These make our present number twenty-three.

Mr. Coe writes: "The Kayak girls are of good size, learning rapidly, and will soon be of great help. We are much pleased with all of the children. We find them affectionate, willing, kind, happy, peaceable, and in quite a number of cases attractive. We had them all vaccinated a few weeks ago; some were sick for awhile but nothing serious. We attended recently a Russian wedding among the people of highest standing on the Island; we all had an invitation to the church and dinner. The second day after the wedding the bride and groom and chief's wife called upon us. During the summer we have had a number of visitors—teachers on their way to Unga and Unalaska. We have received two calls from the Governor of the territory. He expressed his pleasure at the school and its equipment, and assured us of his friendliness and support. He strongly favors a government school on this island in the fall of 1896. The white people are very anxious for one, and Dr. Jackson encourages it. In that case we can provide a Baptist teacher, and we shall be thus strengthened. I shall hold meetings in the schoolroom on Sundays; but how much we need a chapel! The natives call us Americans "heathen" because we have no place of worship.

In the spring we shall take our letters and organize a Baptist church, and a chapel we

must soon have. Already there have been pledged one hundred and twenty-five dollars for one, while the Commercial Company has offered to transport the lumber free of charge from San Francisco, and to furnish the labor and subsistence for the men while building the same. I can assure you that some of these children are christians and have been for a long time; others think they desire to do as Jesus would have them do. Telling them that Jesus does not like certain actions has a restraining effect upon them."

Thus, dear friends, have I given you the tidings from Kadiak as they have come to us. They are indeed good news from a far country, telling us that foundations are being laid for christian work, that the "glorious gospel of the blessed God" can reach and save the poor Alaskan, and that in the sunshine of His presence our teachers are finding peace and strength.

One year ago Mr. Roscoe had signified his desire to be relieved, and the burden of securing his successor rested heavily upon your Directors. We carried the load to the great Burden-Bearer and it was lifted. Hitherto the Lord has led us and we believe that the time is not far distant when that we so earnestly desire and pray for shall be gained—a Baptist church in Kadiak, and the winning of many souls to Christ.

What of our part in the work? Are we ready to advance?

Is christian work dearer to us, and will we do more and pray more for its advancement than one year ago?

The Woman's American Baptist Home Mission Society is the *only* Baptist Agency at work in Alaska. The Master has owned and blessed its work. He looks to us to hold and strengthen that which He has approved.

MRS. JAMES McWHINNIE.

Cambridge, Dec. 14, 1895.

FROM OUR TEACHERS.

Miss Goodchild's faithful work during the year makes any message from her most welcome.

Our friends have an introduction to our new teacher, Miss Snow, in the letter she sends as well as in her picture on another page.

MY DEAR MRS. McWHINNIE:

I have so much to tell you I know not where to begin. But first let me say what a happy family we are. If you could see us every evening after supper. We go immediately to the schoolroom for evening prayers, then the little ones say their prayers, and Mamma Coe, as they call her, tucks them in bed. Is not our Heavenly Father good to us, and how He has heard our prayers. If you had searched the world over a better man for the place than Mr. Coe could not have been found. Day after day he is always cheerful through the hardest and most disagreeable work, and his wife, my dear old friend, how I love her! The Lord has been so kind in sending these friends to me that eternity itself will not be long enough to serve Him for His goodness.

School opened September 2nd with a good attendance. On the next day the "Dora" came, bringing Miss Snow, so we dismissed school and raised the flag in honor of her arrival. We had the pleasure of entertaining Mr. McKen-

ny, government teacher at Unga, and wife; also Mr. and Miss Dunsmire on their way to Karluk, and such an occasion is so rare that I was some time trying to get the days straightened.

Our winter weather is coming fast upon us, which makes us very busy sewing. All of my time outside of school I spend sewing as fast as I can. These children know how to keep us going in this direction. Robert declares that "the thread we use is too thin." Our school hours are from nine to twelve and one to four. All of the children except the baby attend in the forenoon. In the afternoon four of the little ones take their nap.

I think we have gained much during the year. Those who have been bitter enemies to the work are now friendly, and we have friends all around us on Wood Island and at Kadiak. The coming of the Commissioner has been very helpful. He has done away with a great deal of beer making and drinking. Indeed, now if we should want a bottle of Florida water or of Extract, we could not get it, for they are not allowed to sell it. Last year large quantities were sold; go over to the store at any time and you would be sure to meet a native getting something of this sort, and they would open the bottle and swallow the contents at once. Last year at Christmas there was drunkenness and riot; we hope now for better times. The work is gradual but *we are advancing*.

The sea is very rough to-night and the wind is blowing terribly. Our so-called summer is over. I very much prefer the winter here; it is just the kind of weather to enjoy. The months pass quickly, we have so much to do. Early in the season I was quite sick, but am now very well. Many blessings have come to me that I would not have had, had this work been all sunshine. When you think of us imagine a very happy family, as indeed we are. If we have no sunshine outside, we have it inside. I hope we shall have a special blessing here, and that the Spirit will come in mighty power. Our hearts go out for the poor natives that they may be won for Christ.

Yours lovingly,

LULU C. GOODCHILD.

Wood Island, Alaska, Oct. 13, 1895.

WOOD ISLAND, September 15, 1895.

MY DEAR FRIEND:

I have reached my destination in safety, and found a very cordial welcome awaiting me. I enjoyed my journey all the way. It was pleasant to meet Mr. Dunsmire and his sister at Port Townsend and have their company the rest of the way. They soon seemed like old friends as we found many congenial subjects for conversation, and some of my friends are theirs.

From Sitka on the Dora it was very uncomfortable, the passage rough and the accommodations very poor. We arrived at Kadiak the early morn of September 3d. The four children from Kayak were taken over first. Mr. Coe came over for me, and Mr. and Miss Dunsmire and Mr. and Mrs. McKenny were invited over for the day. Mr. Coe advised me to rest a few days, and I did so. I have now been at work just one week. I am bound to succeed if possible. I am praying for guidance and wisdom, and I trust that I may be of use in His service.

Miss Goodchild has invited me to room with her. We are very comfortable, and I trust will be of help to one another. I think Wood Island a beautiful place. The woods around the Orphanage, the lake in front, and the snow-capped mountains in the background make a very pretty picture. The children are very interesting and

very appreciative. It takes very little to make them happy. The Lord has watched over and guided me here. Pray for me that I may be useful in His service.

Yours sincerely,

HATTIE B. SNOW.

THE ALASKA INDIAN.

Much has been written about the Alaskan natives, but little has been said in regard to their future. A tourist, evidently familiar with the low type of Indians on the plains, remarked as he saw a native woman sitting at her sewing machine, in Juneau, "Can these be Indians?" Yet the same may be witnessed to-day on the Yukon river.

While coming down the river last summer, we camped one Sunday at an isolated native village above Fort Yukon. While sitting in a large tent talking to a sick Indian, the other natives came in and seated themselves around a vacant place at one end of the tent, where a small blanket was spread on the ground, which was soon occupied by an Indian. At this stage of the proceedings we concluded there was to be a medicine dance, and that this individual was the shaman, but to our amazement he began to distribute some hymn books and presently they were singing Sweet By-and-By in their own language, and the native minister, for such he was, read a chapter in the New Testament and offered up a prayer from the very depths of sincerity. After singing another familiar hymn, the minister delivered a sermon which was listened to very attentively by his congregation. It would be hard to find a more devout circle of worshipers than this small gathering of Indians situated hundreds of miles from any mission.

When industries are once established on the river, so as to give these natives a mode of earning money more readily, with their imitative character combined with ambition, it is difficult to predict to what stage of civilization they may arrive.

I have seen various tribes of Indians in the west, but these are beyond my comprehension; can they be of the same stock?—*A miner, in Yukon Press.*

Mr. A. Lacy, a Deputy surveyor and mining man, came in from the Westward on the last Dora and will remain here until about the 1st of October. He is going to San Francisco to remain during the winter and will return in the spring. Mr. Lacy is interested in a mine at Kadiak Island. He reports that the prospects for the mines in that vicinity are very bright.—*The Alaskan, Sitka.*

The project of stocking northern Alaska with domesticated reindeer from Siberia has now been in progress four years and each succeeding year demonstrates its success more and more. There are now three herds in Arctic Alaska, making in all about nine hundred. One of the herds is under the care of Eskimos exclusively. At the present rate of increase it will not be many years until each settlement in this region will have a herd of domesticated reindeer to draw upon for a partial supply of food.—*Governor's Report.*

Our Young Folks.

DEAR YOUNG PEOPLE:

We bring you this month a group of girls from our Orphanage. Let me give their names. No. 1 is Ofdotia, our oldest girl and a great helper in the Home. She preferred to remain in the Orphanage rather than go to San Francisco. We have also a letter from her, for you to read. No. 2 is Pascovia, who is Mrs. Coe's special helper. No. 3 is Mary and No. 4 is Mary Duskin.

The four girls are all good workers and learning rapidly to be very useful.

I had hoped to give you a picture of John, or Swipes, as he is called. He has been to see me. He came on the October steamer, but he staid only a few days. I cannot explain his sudden departure, except that one evening I introduced him to the Editor of our Echo, and told her we must have his picture in the January Echo. I also said in his hearing, that in December there would be a sailing vessel going from San Francisco to Wood Island and that I hoped it would reach the children for Christmas.

I think Swipes must have disliked to be placed in the Echo, or he was homesick and thought he would hasten to San Francisco to catch the vessel for his home. He has evidently gone, for from that night to the present time I have not seen him. In other words, Mr. Coe sent me Swipes' picture, and it has mysteriously disappeared.

Perhaps he is hiding until after the Echo is printed. When he does come, you shall surely see him and know more about him.

Pascovia had a letter nearly written for us, but the mail steamer came earlier than usual and Uncle Sam would not wait for her to finish it.

As you see these faces and read Ofdotia's letter, I am sure you will be thankful that you are having a part in helping these and other girls to lead a better life. We want to ask your help in the year to come, and that you will interest others in the work.

We shall have a card for the New Year, which will have a picture of all the children in the Orphanage. We shall have to ask ten cents for it, because it costs us something to prepare it.

We hope all of the boys and girls will want one. We are very grateful to you for all your help and wish that the New Year may be a happy one for you all.

Yours sincerely,

MRS. JAMES McWHINNIE.

WOOD ISLAND, ALASKA, September 14th, 1895.

MY DEAR MRS. McWHINNIE:

I received your letter not very long ago, and I was very

glad to get a letter from you. I thank you very much for writing to me.

We had a very nice time to-day. We went up on the hill after some berries, and we had a very nice time picking berries. We don't have to go very far from here after berries. We have twenty-three children here now. Mr.



Barrett brought us three girls and one boy from Kyak. They haven't been here very long, and Kate is learning how to do the dishes; Maggie helps up stairs; she helps Mary Duskin. I go to school in the afternoon, and I stay and help mamma Coe in the forenoon.

I sit with Pascovia in school, and sometimes I help her with the examples, but most always I get mine wrong. It will be winter soon and we will have a nice time on the ice and sliding down hill.

There is a poor old woman here. We found her last summer very sick. I go to see her, and I tell her about Jesus, and ask her does she love Him. I want her to love Him before she dies. Well, I will close now.

Good Bye,

OFDOTIA BROWN.

SION ECHO. *Home Mission Echo*

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Feb 1896

THE LATEST FROM ALASKA.

Our friends will be glad to know that we have received a letter from our Alaska Mission dated November 18th. It came by a sailing vessel direct to San Francisco, and tells us that all in the Orphanage were well at the time of writing and that they were busy preparing for their Christmas entertainment. The letter closed with "A Happy New Year" to all, which greeting we pass on to all our friends.

We wish once more to exhort our friends and Sunday School Superintendents to remember the annual gift for this work. We have tried to reach every school in New England, but in some cases there have been changes in the superintendents and our letters may have failed to reach the right persons.

Will the presidents of Circles and Junior Societies and Mission Bands ask their superintendents about it? If letters have failed to reach your school, write me and one shall be sent. Only two months before the year closes; what is done must be done quickly if we are to secure the four thousand dollars for which we ask. Many schools have responded, and it is with pleasure we note that some of them renew the gifts of 1894 and '95, thus assuring us that the gift for this mission will be an annual one. Others have increased their gifts, for which we also rejoice, and new schools are being added to our list. But in some of our associations we have nothing recorded from the Sunday Schools. May every school have an interest and share in this Mission. We recently received a letter from a dear little girl in Connecticut, telling us of her interest in the children and in the *Echo*. She asked us to send her a group of the Alaskan children. We should be glad to receive and answer more such letters.

God bless the children who have so generously aided us in this work from its very beginning.

MRS. JAMES McWHINNIE.

Cambridge, Jan. 14.

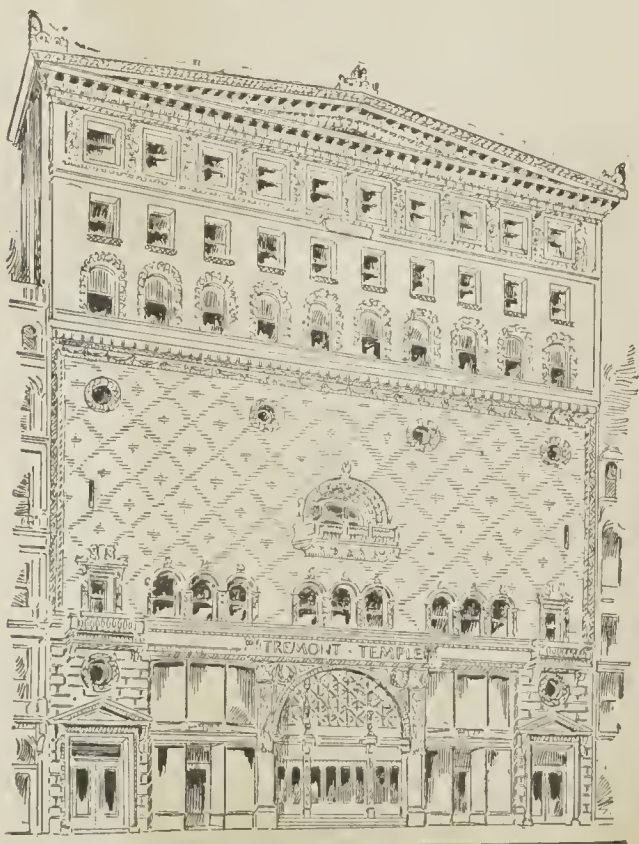
2 A BEACON ST., BOSTON, MASS.

MRS. ANNA SARGENT HUNT, Editor and Publisher,
AUGUSTA, MAINE.

AUGUSTA, ME., MARCH, 1896.

OUR NEW HEADQUARTERS.

Our Treasurer, in sending the picture of the new Tremont Temple, Boston, made a bright allusion to the young hopeful in "Helen's Babies," who, possessed of the absorbing desire to investigate the internal workings of his relative's watch, so frequently ejaculated, "I want to see the wheels go wound." She wondered if many of our *Echo* readers would not also want to see where the missionary "wheels go wound."



NEW TREMONT TEMPLE, BOSTON.

The lower row of windows are on the fifth floor of the building, where all the missionary societies and *The Watchman's* office will be located. Our society have secured two rooms on this floor. The two windows at the left hand corner are in the front room. The second room is on the side just across the hall from the front. It is hoped the new Headquarters will be ready for occupancy this month. With the burning of the old Temple, March 19, 1893, a place closely identified with many of our denominational interests was swept away. There, in the Meionian, November 14, 1877, our Woman's American Baptist Home Mission Society was organized, and there had been our home through the subsequent years. It is pleasant to note the beginnings and progress of our work. November 14, 1878, *five* teachers were reported in their fields of labor, with *two* under appointment. We have now sixty-eight teachers in twenty-seven schools, among the Freed People, Indians, Mormons, Chinese, Mexicans, and Alaskans.

The receipts of our society from 1877 to 1878 were \$1,533.62. The receipts from April 1st, 1894, to April 1st, 1895, were, for general work, \$37,531.38, for the Alaskan Orphanage, \$3,066.43. In 1877, a small table constituted the furniture of our headquarters. One book sufficed to hold the record of monies. Later, through the courtesy of the American Baptist Publication Society, we were granted desk room in their office, and another book was added. To-day, with the miscellaneous furnishings two desks are necessary for our officers' use, and the work demands eight books to be cared for by the Treasurer.

Our topic this month being "Our Treasury," the names of those who have served our Society as Treasurers, and their terms of office may be given with propriety. They are as follows:

Miss Sophia B. Packard, 1877 to 1878; Mrs. Andrew Pollard, 1878 to 1882, at which time Mrs. Pollard became Corresponding Secretary and Treasurer, serving the Society until 1887; Miss Margaret McWhinnie, 1887 to 1891; Miss Alice E. Stedman, 1891 to 1896.

The first circle auxiliary to the Society was formed at Jamaica Plain, Mass.

The Presidents of the Society have been: Mrs. Banvard; Mrs. Nickerson; Mrs. Coleman. Vice Presidents: Mrs. Loud; Mrs. Kennard; Mrs. Hart; Mrs. Hunt. Corresponding Secretaries: Mrs. Nickerson; Miss Packard; Mrs. Hesselstine; Mrs. Pollard; Mrs. Reynolds. Clerks: Mrs. Hesselstine; Mrs. Durant; Mrs. Daniels; Mrs. Milliken; Mrs. McWhinnie.

The *Echo* was started in 1885, under care of the general officers, and has been under the present editorial management since 1886, when there were 2,700 subscribers, while now there are over 10,000.

SPECIAL NOTICE.

We have received during the last week letters from a number of persons informing us that the Superintendents of their Sunday-schools have not received our annual letter asking aid for Alaska. This may be due to a change in Superintendents. In November a letter was sent to every Sunday-school in New England, so far as known, and the Directors in all our Associations were written to,

from almost all the decisions of the higher state courts. Were some such plan adopted here we might increase indefinitely the capacity of our appellate courts, preserve at the same time respect for their decisions, and insure a harmonious and certain interpretation and exposition of our law.

New York Independent
SCHOOLMASTERS AT SEA.

Jan 6 BY KATE FOOTE. 1887.

II.

FOR a few days after leaving Kadiak it was a little like a yachting expedition, minus the luxuries of a New York yacht. We had milk and fresh meat when we could get it from shore, and the rest of the time salt meat and canned things. I forgot the codfish. They commenced fishing first, as we lay hove-to off Kadiak, waiting for the gale to subside a little so that we could get in. The fish had responded very warmly, and seven or eight hauled in; just as fast as they could get one off the hook another one was ready to take his place. We were over a cod-bank they said, and our drafts were honored with delightful promptness. Boiled before they had done kicking, as fish should be, they were delicious. The United States need worry with England no longer about the cod-banks of Newfoundland—we have them over on the Pacific side, equally good, equally numerous, and nobody to pull our noses and talk saucy to us because we have no navy to talk back with.

After leaving Kadiak, as I said, it was something like yachting. We went about to various places to carry the news of the summer to our homes and to visit other teachers. At Ozinke, on Spruce Island, we went ashore in the gathering twilight, in a beautiful little bay, almost too much like a picture in the way its curved sides rose into lofty hills, with the sunset glows softening, and the shadows darkening on the water; there was an air of having been arranged for effect, as if an artist was expected in the boat that put out for the shore, who would say, "How like Lake George!" We said it, but we could not paint the picture, except by imagination. One must not rave about scenery nowadays; there is too much of it known to the world; nevertheless it is aggravating sometimes when one sees something fine in an unusual corner of the earth that you must only paint it to your friends in very few words, and those of a tame sort.

We went to the house of the richest man in the village under the guidance of Peter Chichendorff, a Russian trader, who had come with us from Kadiak. There are no doorbells in Western Alaska, you simply enter and say "*dirascete*," which is Russian for how do you do. Peter spoke Russian, Aleut, and a little English—it is necessary to be accomplished here in languages as it is on the Continent, only in different tongues from those taught in schools of the Eastern States. Our host lighted a kerosene lamp, and listened gravely while Peter explained our errand. He manifested satisfaction at the idea of a school on each side of him, that is one at Kadiak and one at Afognak, and then we went out to visit other places; we must divide our attentions equally, we were told, slighting no one. The dogs were an example in this respect. There were a million of them, and they looked at us with perfect and untiring impartiality from the moment we landed until we embarked again.

An odd-looking sheep was feeding near the door of one of the houses in the long grass. He looked large for a sheep and small for a steer. Then we got nearer and saw he was one of the relics of the Siberian cattle of which we had seen one or two specimens in Kadiak. This one was red and white, short legged, a short, stout body and long frowsy white hair, and, as I said, he was too large to be a sheep or a calf, and yet much too small to belong to the horned tribes. We grew quite hilarious as we threaded the long grass. There are never any paths or walks in a native village that are fit to tread in; but the inhabitants were hospitable, and met us as we walked in with great cordiality and offered us eggs and cranberries. The houses were built of logs, unpainted, a rough outer room used as a wood-house and sometimes as a chicken-coop, through which you entered



Mrs. Coe. Miss L. Goodechild. Rev. C. P. Coe.

BAPTIST TEACHERS, WOOD ISLAND.



BAPTIST MISSION PUPILS, WOOD ISLAND, ALASKA.

A Fact for Each Day.

1. Alaska was purchased from the Russians in 1867 for \$7,200,000.
2. Its seal fisheries, alone, have paid to our government \$14,000,000.
3. It is a country of mighty rivers, lofty mountains, immense glaciers, and volcanoes.
4. The climate varies from arctic cold to a temperate climate.
5. Its people are divided into Indians, Innuits and Aleuts.
6. They have no written language, no common traditions.
7. They are very superstitious and their religion is sorcery.
8. For 17 years after its transfer it had no government or law.
9. In 1884 it was divided into seven civil districts.
10. As a Governor, and its code of laws are those of Oregon.
11. Its exports in 1890 amounted to ten million dollars.
12. The Kodiak Islands are the agricultural and commercial centre of Alaska.
13. The Russians established schools and the Greek religion in Alaska.
14. Dr. Sheldon Jackson is the American pioneer of Alaskan missions and schools.
15. There are now thirty government schools in Alaska.
16. He has also introduced the Siberian reindeer as a source of wealth for the Alaskan.
17. The reindeer station is at Port Clarence, forty miles from Bering Strait.
18. The herd now numbers eight hundred.
19. Alaska has twenty-two Protestant Mission Stations. The Presbyterians have eight, Swedish, four, Moravian, four, Episcopal, three, Baptist, Methodist and Congregational, one each.
20. The Roman Catholics have six stations. The Russian Greeks, one cathedral and missions scattered through Southeastern and Central Alaska.
21. The Baptist Mission and Orphanage are located at Wood Island in Kodiak District.
22. There are twenty-five children in the Home.
23. Fifty dollars a year will support a child in the Home.
24. The expense of the Mission is four thousand dollars annually.
25. The 1st Baptist church was organized July 26, 1896.
26. Work on the Baptist chapel commenced September 26.
27. The first missionaries were Mr. W. E. Roscoe and wife.
28. At present Mr. and Mrs. C. P. Coe, Miss Goodchild and Miss Snow are on the field.
29. The Mission is two thousand miles directly north of San Francisco.
30. They have a mail only from March until October.
31. Help us *generously, faithfully* and *promptly* to support this mission.

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY,
510 TREMONT TEMPLE.

1897.

"GOD broke our years to hours and days that, hour by hour,
Just going on a little way, we might be able,
All along, to keep quite strong.
Should all the weight of life be laid across our shoulders,
And the future, rife with woe and struggle, meet us,
Face to face at just one place,
We could not go, our feet would stop, and so God lays
A little on us every day, and never, I believe, in all the way,
Will burdens bear so deep, or pathways lie so threatening and so steep,
But we can go, if by God's power, we only bear the burdens of the hour."

ALASKA.

FROM THE 17TH ANNUAL REPORT
OF THE
WOMAN'S AMERICAN BAPTIST HOME
MISSION SOCIETY,

1895.

"The Lord hath done great things for us, whereof we are glad," is the joyful song of our hearts as we bring the record of the year—a year of anxious care, and prayerful planning on the part of your Directors, of self-sacrifice, and consecrated labor on the part of our missionaries, of self-denial, loving gifts, and consecrated prayer from our workers, all of which have drawn us nearer to each other, and nearer to God. Our year may be divided into two parts, one of eight, and one of four months. The record of the eight given to us in the monthly letters which come from the Field, and that of the four given in the single word, *waiting*.

At our last Annual Meeting we were waiting for some word from Mr. Roscoe. It came on Friday morning, May 4. It was written on April 16, when the snow was in drifts from one to four feet deep around the Mission. Mr. Roscoe asked, that on account of his wife's ill-health, he might be relieved as soon as possible. To find the right ones willing to go for a term of years has been no light task. Again and again we should have been discouraged had we not been confident that our God could supply all our need. For nearly a year we have sought earnestly and prayerfully for Mr. Roscoe's successor. The Lord has answered our prayers, and brought to us Mr. C. P. Coe and wife, both of whom have done efficient work among the Indians in Arizona. They will leave San Francisco for Alaska May 20. They are here with us to-day: make them welcome, and bid them God-speed in their work.

Early in the year we heard of the continued enmity of the Russian priests to Christian work, of their effort to suppress it, of aid given them by government officials, and the unfriendliness of the Alaska Commercial Company. Workmen in the employ of the company have married native wives, and their influence is against Christian work. Finding opposition unavailing, an effort was made by the priests to effect a compromise, the priests signifying their willingness that children should be taken into the Home, provided they could attend the Greek Church on Sunday. This Mr. Roscoe refused. Notwithstanding all opposition the number of children in the Home and school has increased. This of itself indicates that the priests are losing power. English is rapidly becoming the language of the young people, and many of them are losing faith in the Russian Church.

During the year great improvements have been made about the building, and an attempt made to cultivate the land. A barn and wood-shed have been added, and all of the buildings painted. In

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May a poor father asked Mr. Roscoe that his four children might be taken into the Home and there have a chance for a better life. In closing his appeal, he said, "May God bless the ladies who ever thought of us poor Alaskans."

All of our letters have urged the necessity of more help, have asked for permission to take more into the Home. They tell us of the degradation in the native settlements all along the coast, of the misery and wretchedness at the Canneries on the Island and adjacent coast, of the fate awaiting the little ones, particularly the girls, unless help is given. In one letter we read, "When I hear of the outrages committed on defenceless Indian girls, when I know of the sin and suffering all over this north land, I beg of you to do more to relieve it. White men are asking us to take children into the Home, and must we refuse?"

In September, Miss Lou C. Goodchild, of Philadelphia, reached Wood Island. Very soon after her arrival communication with the island ceased. The winter has been one of loneliness and hardship for her, but one of happiness in her work. She writes, "The Lord has been so very good to me; I have felt the influence of the prayers at home. I have gone to Him with all my burdens and have almost heard Him say, 'Do not carry them; I will carry them with me.' I can never tell you how sweet it has been to work with Him. A great work is to be done here; I long to go out among the homes and tell them of their Saviour. Send us more help, and make it possible for us to do more for these poor people."

December 25 they had a children's entertainment at the Orphanage, when the schoolroom was decorated, a Christmas tree arranged, and over one hundred were present, and from the sweet voices of the children came:

"Sing them over again to me,
Wonderful words of life,
Let me more of their beauty see,
Wonderful words of life."

Let the following extract from one of the boys' letters bear witness that they are being taught to help themselves and to know of the one God.

"I was working on the schooner that came here, and I got two dollars. I get one dollar a day. I try very hard to work for the Mission, because they give me good clothes, and good food. I thank God for such a home. I pray God for everything I get, and I love Him, for he is my Saviour. I will try to obey Him, and be a Christian if I can. In two weeks we will have more work to do on the wharf, and I can earn some more money; I will try to earn enough for an oil-skin coat."

During the year Dr. Sheldon Jackson has twice visited the Mission; he has also visited Boston, Worcester, and Providence, and spoken in the interest of missionary work in Alaska.

We have now eighteen children in the Orphanage, a day school of thirty, and a Sunday school of twenty-two. Last year we received \$1,391.47 for the Alaska Mission: this year \$3,066, nearly double that amount. In November one thousand letters were sent to our Sunday schools asking aid. One hundred and seventy-three have responded as follows:

In Massachusetts 55 Sunday schools have given \$480.42; 44 in Maine, \$216.92; 47 in Connecticut, \$252.90; 31 in Rhode Island, \$270.31; 12 in New Hampshire, \$116.65; 8 in Vermont, \$46.25; total from Sunday schools, \$1,383.55.

Seventy-three more schools than last year have given aid. Our present success calls for advance. We shall send another teacher in the fall.

We are working not for an Orphanage alone, but we are sending the message of salvation to the unsaved in Alaska. The country is more and more being opened; colonists are going in. A commissioner has been appointed for this district. The government teacher at Kadiok has said, "The time is ripe for a Christian church in Kadiok." We have every reason to persevere. The Alaskans are our own people; they have fallen among thieves, been robbed, stripped, and left to die, and that by those who should have cared for them. Our Woman's Society would help and save them. We would do it in the name and strength of Him who counted a city worth saving if but ten righteous could be found in its borders.

Mrs. JAMES McWHINNIE.

Woman's American Baptist Home Mission Society, Boston, 1895.

FOR THE NORTH STAR.

FROM THE WESTWARD.

In December 1891 the Woman's American Baptist Home Mission Society voted to build an Orphanage at Wood Island, Alaska. In the early summer of 1892 the material for the building was landed at Wood Island and Mr. Nicholas Faodorff, teacher of the Government school at Karluk, was requested to superintend the erection of the building. By means of a letter failing to reach him in time, government having discontinued his school owing to the small appropriation from Congress, he went to San Francisco. This delayed the work till the spring of 1893, when W. E. Roscoe arrived to take charge of the mission work.

In a few days a good site had been selected and work on the premises begun. The ground was partially cleared and a garden cultivated in addition to erecting the Orphanage. On the 4th. of July the work was sufficiently advanced to permit of our receiving the first mission child who presented himself at night in a drenching rain.

He said he "wanted to live at the mission as he had no place to live." Soon other children were added to the number. Miss Carrie Carrant of Boston came out as teacher and missionary. She entered on her duties with great alacrity and pleasure. Soon, however, she was completely prostrated with sickness; and much to our sorrow this accomplished and estimable lady felt compelled to return to Boston. Her place was not filled for nearly a year, when Miss Lulu C. Goodchild of Philadelphia was appointed to Wood Island.

The number of children has increased till now there are 17 mission children in the Orphanage and others expected soon. Aside from this the Orphanage is giving free education to children wishing to attend the day school, living at their homes. It is the intention of the missionaries to continue industrial education with moral and intellectual, and they look forward to a time when they shall have more completely copied the methods of the Presbyterian brethren at Sitka in this respect. Religious instruction is given the orphanage children in a Sunday school open to all neighboring children who wish to attend. Evangelistic work to some extent is carried on when the missionaries can spare the time.

Thus the Baptist mission at Wood Island is proving to be a Beacon Light in a wilderness of sin. A reformation has begun at Wood Island and Kodiak. Drunkenness and immorality, the natural outgrowth of the wretched teachings which these people have received, are destined to give way to a considerable extent at least to the principles of Protestantism. Through the columns of the North Star would like to say to Christian America that in this vast country from Yakutat 1,000 miles West to Unalaska, instead of there being one orphanage and mission there

should be many. There is a great work to be done among those thousands of heathen; but where are the workers? The Baptist Mission at Wood Island at best can only be tributary to villages hundreds of miles east or west. What other society will occupy some of these promising fields? Don't neglect your opportunity.

My description of this work would be very incomplete without a tribute of praise to several public school teachers who have labored successfully for the introduction of the English language, inculcating at the same time the teachings of Christian civilization:

James A. Wirth went to Afognak in the fall of 1886, opening the school at that place about the same time that the first American school was organized at Kodiak. He had to learn the Russian language, a task which with his great linguistic learning and ability he soon accomplished, and by his translating from English to Russian his pupils made rapid progress in the English. He was soon able to read the Russian Bible and would gather the people around him teaching them the old story. He was greatly beloved by parents and children. He remained three years with them and after he had gone away the people would hopefully say when they saw a vessel coming: "Perhaps our teacher is coming back." His able successor Mr. John Duff, did excellent educational work. In 1890 Mr. Nicholas Laodorff and wife went to Karluk and opened a public school. They exerted themselves to benefit the natives mentally, physically and spiritually for two years when their school was discontinued. Mr. C. C. Solter came to Kodiak in 1891. His pupils made excellent progress, reading and speaking English fluently. A large number have signed a temperance pledge. The

moral teachings and regular temperance lessons of these schools are plainly noticeable on the lives of the children, who are unquestionably growing up to be less addicted to drunkenness and deceitfulness than the older generation.

W. E. Roscoe.

Wood Island, Alaska, May 20, '95.

ALASKA

1894--1895.

Encouragements and discouragements have marked the progress of our Mission during the last twelve months, but we close the year with hearts full of joy and gratitude unto Him who has verified His promise "I will not fail thee nor forsake thee." A brief record of the month will be of interest to our readers.

The winter of 1893 and 1894 was unusually severe. Our missionaries were unprepared for it, and suffered from the cold. From December until March they were "shut in;" in April the first steamer reached Kodiak, and from that time until December we had regular communication with them. While a great part of the letters refer to the material progress of the work, they also tell of the good results with those for whom the work was undertaken.

First, a few things as to its temporal prosperity. Early in the spring Mr. Roscoe commenced the improvement of the grounds, the putting up of a barn and other out-buildings and doing things necessary to make this present winter more comfortable than last. All of these buildings have been finished, and painted, the roofs of all painted to preserve them. A walk has been laid, a well and drains have been dug, a bath-room and wash-room arranged in the wood-house, rain-water from the roof of the house comes down through the gutters, and through a pipe into several barrels in the wash-room and over-flows through a pipe into the drain. New desks have been made for the school-room, thirty cords of wood cut and stored. Mr. Roscoe writes: "The amount of wood we burn is enormous." With so many demands upon him and the inability to procure aid at the right time, the gardening was late; loads of sea-weed were gathered for a fertilizer, and potatoes and other vegetables planted, but because of delay in the work and shortness of the season these did not mature well; however they had over a ton of potatoes, and another year the results will be better. A good cow has been purchased and one ton of hay bought in San Francisco.

During the summer Mr. Roscoe cut several acres of wild grass on the island. A large part of it was spoiled by the rain, but with help he saved and stored in the barn a ton and one-half.

Everything being done in such a primitive way, with no horse, no wagon, nor oxen, the hay was more expensive than that brought from San Francisco, and what is true of hay-making is true at present of all the work. By and bye the boys will be large enough to help, indeed they helped this year, but six hundred and forty acres of land cannot be cultivated without proper utensils for the work. In the near future a yoke of oxen and a

plough will be necessary. Mrs. Roscoe writes that she has now eighty chickens; that eggs are fifty cents per dozen and chickens are one dollar apiece. These will help reduce the living expenses for the winter, and in time will be a source of revenue to the Mission. There is no reason why this mission cannot be made at least partially self-supporting. At present potatoes are imported from San Francisco, but it does not admit of doubt but that they can be raised and sold upon Wood Island. The Mission boys can, as they get large enough, go a few miles away and trap foxes and other animals, all of which can be sold, but it is pioneer work now and necessarily expensive, for the foundations must be well laid.

In September Miss Goodchild reached the island, and Nov. 11th, 1894, Mr. Roscoe writes: "Everything is going on smoothly; our winter supplies have been purchased, a good school at our Mission, a good Sunday-school, and everything fixed up comfortably for the winter. Rest assured we shall do everything to the best advantage possible, endeavoring to be economical in our living expenses, and regarding the Society's interest as our own in the Lord's work, and shall aim to do any and all missionary work possible through the winter."

Most of the year it has devolved upon Mr. and Mrs. Roscoe to have entire care of the teaching, as well as all else pertaining to the work. They have averaged from twelve to fifteen hours per day work, the writing and mending going late into the night. One night at twenty-five minutes of twelve Mrs. Roscoe laid aside her work of darning stockings. "Ida," said her husband, "how many pairs does that make to-day?" "Thirty-eight," she answered.

Added to all their work has been anxiety and trouble from the opposition and persecution of priests, ready at every point possible to oppose and thwart their plans, also threatening their lives. The priests are ignorant of the principles of our government, and the Governor at Sitka told Mr. Roscoe that they had petitioned him for his removal from Alaska. The people too are ignorant and superstitious, and having been so long slaves under Russian rule they are slow to understand that they are in a free country and have rights of their own.

This simple record tells but little of the hard and faithful work done; could you follow it in all its details, you would fully understand the courage and self-sacrifice of our missionaries in Alaska.

But all this is preparatory to the real object of the mission. July 4th, 1893, the first child entered the Home, and at present we have sixteen children, ten boys and six girls; a Sunday-school with an attendance of nineteen, and thirty scholars in the day school. There are three children under three. Two of these were brought there last winter by the poor woman who came so piteously seeking for her children a refuge and for herself a place to die. A number of the older ones have already proved themselves very useful, Odotia, the oldest girl, being of great assistance in the Home, and Alexander and others in the outside work. Their improvement in all things is very encouraging. They love to hear about the Savior, to learn from and read the Bible and will never tire of hearing Bible stories. The seed is being sown, we believe it will bear abundant fruit. It is, of course, "line upon line and precept upon precept," but thus it is with our own. Those who have been longer in the Orphanage exercise great care over the new comers. Habits of cleanliness and industry are being acquired; as quick to learn as the children in our own schools, they are learning not only from books but from *The Book*. They are fond of singing, have sweet voices, and to-day, not only with their lips, are telling "the old, old story of Jesus

and His love," but they understand as never before that His love embraces them, and in heart and life know something of what this means.

In September Dr. Jackson visited the Mission. He brought with him two children, a boy from one of the seal island, and a girl of thirteen from Unga,

one of the Aleutian Isles. In Odotia's letter in another leaflet may be found an account of the girl; the boy, a lad of ten, could speak neither Russian or English. Of another child Mrs. Roscoe writes, "We have a boy we call 'Swipes,' he is a loveable child, everybody likes him and he does so appreciate his home here; one day he had been unruly and Mr. Roscoe punished him. He came into the kitchen crying and I said to him, 'It's better at Unga, isn't it Swipes; the next time the mail steamer goes back you will go, won't you?' 'No, I won't, its bad down there they all gets drunk, and I don't have any shoes or clothes, and I don't have anything to eat either.' So he dried his tears and went off as happy a boy as you please. He thinks a good deal of Miss Goodchild and is her boy; he gets her wood, builds the fire and sweeps the school-room for her and builds the fire in her room. The other children are envious of him." The expenses of caring for these children as the work progresses will be greatly reduced.

Our letters tell of the needs of the work, of the hundreds of homeless, wretched children, half-starved and half-clothed, of the terrible destitution along Prince William's Sound and Cook's Inlet. For all this misery the Greek Church makes no provision. In all this darkness our mission is the only light and help. These children can in spite of Russian priests be gathered in. Colonists are coming to these islands, new mines are being opened, industries will be developed. English is rapidly becoming the language of the young people. Many of them are losing faith in the Russian church, even refusing in some cases to go to church. The priest is now having trouble with some of his own members. One of them, a Russian, asserting his rights under our flag, the priest led him out of doors by the ear. They are also having trouble over a large house that they built in opposition to our mission, expecting aid from Russia. The project failed and now after seventeen months' labor they refuse to give it up to the new priest. A reformation has begun and our success has rendered the priests furious. Now, as never before, is our opportunity.

During the summer Mr. Roscoe, at his own expense, has visited Sitka that he might see and talk with Governor Sheakley concerning missionary work. Here he met Mr. Tuck of the Methodist Mission at Unalaska, Mr. Hendrickson of the Swedish Mission at Yakutat and Mr. Snell of the Presbyterian Mission at Sitka. Inasmuch as the Governor was soon to appoint commissioners who should formulate new laws for the territory, these missionaries have gone to Sitka to confer with him and make statements of their wishes in regard to the duties of deputy marshalls in putting children in the Home, also concerning compulsory education in government schools. They had a conference with the Governor and hope for good results from it.

In the last sixteen months the work has steadily increased. We wonder they have been able to accomplish so much with so little help. They tell us of the time required in the care of the house, and in teaching, of their desire to get out into the wretched homes about them and of their inability to do so. They plead earnestly for more help. "It will not be long," writes Miss Goodchild, "before we must have a chapel." That in these Kadiak islands we shall sometime have a christian church we do indeed believe. "In his name" our Woman's Society is working and praying for it.

At the meeting of Directors on Thursday, Dec.

6th, with one accord it was voted that in early spring another helper should be sent to the field. What does this mean? It means an increase of expenses and demands an increase of *gifts* and of *prayers*.

During the last month one thousand letters have been sent to superintendents of Sunday-schools, asking for a collection for the work. Some have already responded. We hope we may receive a quick and generous response from all. We know how many appeals are made and how easy it is to place one aside, but we pray you pass not this one unnoticed.

As you read this go to your superintendent, ask him if he has heard of this work and if he will present it to the school. If your school cannot give money, write us of your interest in the work. Said a dear sister in Vermont, "Our school is closed; for years I was superintendent, but I am seventy-five years old; that and ill-health keep me at home. I cannot send money but I am interested in the work and will earnestly pray for it." "Silver and gold had she none," but such as she had she gave, and such prayers, such help we must have in all our work to insure its success. We wish this mission to be the special care of our Sunday-schools. Let it not interfere or take from other gifts. The fields are all white for harvest, you need turn none away. "For all things are yours, and ye are Christ's, and Christ is God's." Let this thought be an inspiration this present year, for better service, increased gifts and deeper consecration.

It is said that in the Yukon river region great excitement prevails over rich gold discoveries, that more than a thousand men are said to be in that region engaged in gold placer mining, and gold to

the amount of one hundred thousand dollars was at Unalaska awaiting shipment to San Francisco, also that a new gold mine is being opened at Ougak Bay on the west side of the Kadiak Island.

Dear readers: The Woman's American Baptist Home Mission Society believe that there are spiritual gold mines in Alaska, that upon the Kadiak Island is one in which it is interested; that there are those who shall be our Lord's in that day when He makes up His jewels. Will the women and children of New England by prayers and alms open up this mine and win these gems for the Master's crown?

MRS. JAMES McWHINNIE,
Cambridge, Dec. 15, 1894.

Published by
WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY,
2 A Beacon St., Boston, Mass.

OUR WORK IN ALASKA.

1895-1896.

There is an indistinct idea in many minds as to the exact location of our Woman's work in Alaska. This is shown by the questions that so often come to us concerning it. Hence, I have taken the government map (See pages 8 and 9) with special reference to but three Civil Districts, and hope by means of the map to correctly locate our Mission and show its relation to the Presbyterian and Methodist stations.

The Presbyterians are located in the First or Sitka District. This comprises the islands and narrow coast line from British Columbia to Mt. St. Elias.

The Methodists are in the Third or Aleutian District. This includes all of the islands from the Shumagin westward, also the Seal Islands, St. Paul and St. George.

Our Baptist Mission is located in the Second or



WOOD ISLAND, ALASKA.

Kadiak District. This begins at Mt. St. Elias and extends to the sixtieth degree north latitude, then westward seven degrees of longitude and southward down through the Alaskan peninsula until it reaches the Shumagin Islands. You can easily trace it on the map. It includes all of the islands from Mt. St. Elias to the Shumagin. But few of them are on the map; the Kadiak group alone numbers twelve and but three are named.

Between Kadiak and Afognac is Wood Island, where our Orphanage is located. You will see by the map that this island lies midway between Sitka, the headquarters of the Presbyterian Mission, and Unalaska, the Methodist headquarters. From April to October the "Dora," a small steamer, goes across from Sitka to these places. The ordinary tourist, therefore, visiting Alaska goes only to the Sitkan District and would be six hundred miles from Kadiak and twelve hundred from Unalaska. The territory is divided into seven Civil Districts, and different denominations are doing efficient work in other places; but we are all workers together for the salvation of the Alaskans, and in that we know no boundary line. Seed sown in the Kadiak District shall, God willing, bear fruit among the uncivilized Indians of the interior, and shall be wafted across the territory to Siberia, a blessed return for the evil brought to these islands by the Russian so many years ago.

Mr. W. E. Roscoe took charge of the Baptist Mission in the spring of 1893, and after two and one-half years of hard pioneer work he returned to California in August of 1895. He reached Wood Island very early in the spring of 1893, landing there with none to welcome him, and with but a miserable shelter for himself and family. Against opposition and persecution he removed the building material for the Orphanage across the bay from Kadiak to Wood Island, and thence across the

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inland lake to its present site. He cared for the homeless almost before he had a shelter for his own. Whatever success has, or may in the future crown our work in Alaska, to Mr. Roscoe and his faithful wife must great praise be given.

In May Mr. Curtis P. Coe was appointed to succeed Mr. Roscoe, and in July another teacher, Miss Hattie Snow, was appointed. Let us listen to Mr. Coe as he tells us of his trip to Alaska.

"We left San Francisco May 20th. The journey was an uneventful one to Port Townsend; from Port Townsend to Sitka, on the City of Topeka, the inland sea was as smooth as a river; beautiful mountains, glaciers, waterfalls and forests made the trip delightful. For fellow-passengers we had Dr. Sheldon Jackson, Mr. and Mrs. Smith of Clarendon St. Church, Boston, Ex-Gov. Swineford of Alaska, Marshal Williams and other officials. We visited the missions at Metlakatla, at Juneau, made a short stop at Sitka, visiting the mission there, then on the steamer Dora we left for Kadiak.

The steamer was small, its accommodations poor and the voyage very rough. At 3 A. M. June 5th we reached Kadiak. Mr. Washburn, the agent of the Alaska Commercial Company, met us, and in his steam launch sent us and our baggage to Wood Island. Here Mr. Greenfield of the American Commercial Company, and Mr. Roscoe met us at the wharf. Mr. Roscoe rowed us across the lake in the Orphanage boat to our new home. In approaching Wood Island the first thing we noticed was the little Greek church painted in white and terra cotta, with its lemon colored dome and golden cross showing above the colors, all blending so beautifully with the dark green in the background; then the buildings of the North American Commercial Company, and back of all, just across the beautiful inland lake, the Orphanage, with the woods on each side of it and high mountains in the rear."

On the seventh page you will see our present corps of teachers.

In front are Mr. and Mrs. Coe, back of them Miss Goodchild, who has so bravely endured hardships and loneliness, and at the left Miss Snow, who reached the Island Sept. 2nd. Miss Snow is a sister of Mrs. Fred Haggard, our missionary to Assam. Miss Goodchild's welcome to the new comers was that of an old friend, for Mrs. Coe and herself were classmates at the Training School in Philadelphia.

After a few weeks in the Orphanage, Mr. Coe writes, "Oh, the immense amount of work to be done here in caring for the temporal management of the home and children, in the cultivation of the grounds, and the best of all work, in winning souls for our King."

The first week of Mr. Coe's arrival one of the younger children, Agnes, died. She had been a long time sick and a great sufferer. A little coffin was



made, trimmed neatly, and beautiful wild flowers placed around the little one. Funeral services were held in the Orphanage and a large number attended.

During the summer vacation Mr. Coe, with the boys' aid, cleared one side of the front yard, but the stumps are thickly set and the clearing and cultivation of the land cannot amount to much until he has either a horse, or a pair of oxen, or mules. All of the cord wood is brought from the woods upon the boys' shoulders. The best farming land is on the south side of the island, and is reached by boat. Here he mowed the hay, cutting the same amount as last year—one ton and a half; after being cured, the hay was tied up into bundles and slid down a rope two hundred and forty feet into the boat and rowed to the beach near home, then carried on the boys' backs to the barn and hauled up by hand—a long and tedious job. The picture on the title page shows the boys unloading the boat.

We must this year better supply them with implements for the out-door work. The boys have also aided in making a case of individual clothes boxes in the sewing room. Each child now has a number, and the boxes are numbered to correspond; the garments are marked, and after washing, ironing and mending are placed in the proper box. The two older boys, Earl and Alexander, constructed in the attic a store-room for the keeping of goods not in use. Mrs. Coe and Miss Goodchild have been very busy with the housework, the sewing, and preparing for the long winter.

The bill of fare for one day is about as follows:

Breakfast: oatmeal or graham mush, milk bread, syrup and coffee. Dinner: fried or boiled fish, potatoes, bread and sometimes rice pudding. Supper: bread and syrup, and frequently rice.

They have a fine cow and the children have all the milk they wish; and Bessie, the calf, has her share also. Occasionally the boys bring home a duck or two. This diversifies the bill of fare; and from the last steamer they secured twenty-seven pounds of fresh beef, a delightful change from canned meat. The 18th of July they had radishes and onions from their own garden. They are also beginning to learn some of the native plants that are good to eat. The berries were very large and abundant and a great many were put up for winter use.

The 4th was celebrated as a holiday, when they had fire-crackers and guns. The flag pole had been painted and rigged, and with the help of the Company's men the flag was raised, and for the first time the colors floated to the breeze; it was also raised on September 3d, a welcome to Miss Snow. On their way to Kadiak Mr. Coe stopped at Kayak, an island which you can see near Copper river. From there he took a little girl named Grace Barrett. Her father is the agent of the Commercial Company at Kayak and wished his child to be cared for in the Orphanage, and he would pay for it. A few months later the steamer brought four others from the same island, one of them another

attractive. We had them all vaccinated a few weeks ago; some were sick for awhile but nothing serious. We attended recently a Russian wedding among the people of highest standing on the island: we all had an invitation to the church and dinner. The second day after the wedding the bride and groom and chief's wife called upon us. During the summer we have had a number of visitors—teachers on their way to Unga and Unalaska. We have received two calls from the Governor of the territory. He expressed his pleasure at the school and its equipment, and assured us of his friendliness and support. He strongly favors a government school on this island in the fall of 1896. The white people, are very anxious for one, and Dr. Jackson encourages it. In that case we can provide a Baptist teacher, and we shall be thus strengthened. I shall hold meetings in the school-room on Sundays; but how much we need a chapel!

The natives call us Americans "heathen" because we have no place of worship.

In the spring we shall take our letters and organize a Baptist church, and a chapel we must soon have. Already there have been pledged one hundred and twenty-five dollars for one, while the Commercial Company has offered to transport the lumber free of charge from San Francisco, and to furnish the labor and subsistence for the men while building the same. I can assure you that some of these children are christians and have been for a



daughter of Mr. Barrett. We give you their pictures.

No. 1, Grace Barrett; No. 2, Charley; No. 3, Kate; No. 4, Mamsie Peterson; No. 5, Nellie Barrett; No. 6, Maggie. These make our present number twenty-three.

Mr. Coe writes: "The Kayak girls are of good size, learning rapidly, and will soon be of great help. We are much pleased with all of the children. We find them affectionate, willing, kind, happy, peaceable, and in quite a number of cases

long time; others think they desire to do as Jesus would have them do. Telling them that Jesus does not like certain actions has a restraining effect upon them."

Thus, dear friends, have I given you the tidings from Kadiak as they have come to us. They are indeed good news from a far country, telling us that foundations are being laid for christian work, that the "glorious gospel of the blessed God" can reach and save the poor Alaskan, and that in the sunshine of His presence our teachers are finding peace and strength.

One year ago Mr. Roscoe had signified his desire to be relieved, and the burden of securing his successor rested heavily upon your Directors. We carried the load to the great Burden-Bearer and it was lifted. Hitherto the Lord has led us and we believe that the time is not far distant when that we so earnestly desire and pray for shall be gained

—a baptist church in Kadiak, and the winning of many souls to Christ.

What of our part in the work? Are we ready to advance?

Is christian work dearer to us, and will we do more and pray more for its advancement than one year ago?

The Woman's American Baptist Home Mission Society is the *only* Baptist Agency at work in Alaska. The Master has owned and blessed its work. He looks to us to hold and strengthen that which He has approved.

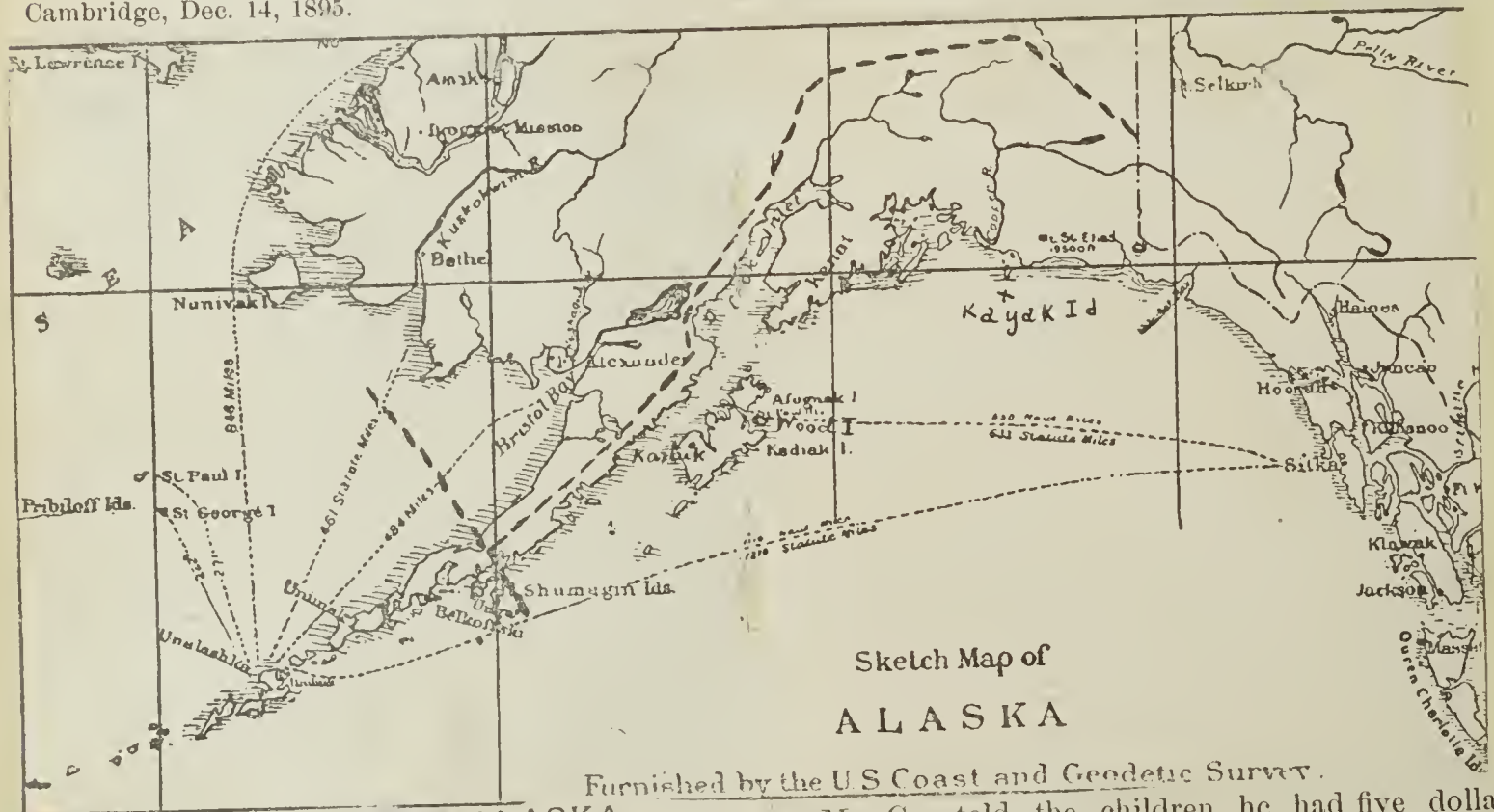
MRS. JAMES McWHINNIE.

Cambridge, Dec. 14, 1895.

They had a *Christmas eve* entertainment, when the school-room was crowded. The program was prepared by Miss Goodchild and successfully carried out by the children. The room was trimmed with flags, evergreens and scripture texts. In the front of the room was a tree filled with "seasonable fruits." Every one present received a gift through the kindness of the U. S. Commission and Commercial Companies.

The childrens' gifts from the Mission Bands and the teachers in the Orphanage, were reserved to place in the stockings which were laid upon their respective school desks that night. After breakfast Christmas morning the children were admitted, and Mr. Coe writes: "I wish you all might have seen the surprise and delight on the happy faees."

Christmas night the agent of the Commercial Co., Mrs. Ezekiel, gave a magic lantern exhibition before a room full of children and of natives.



TIDINGS FROM ALASKA.

The readers of the Echo will be glad to know that April 28th brought us letters from Alaska. They came via San Francisco, but from this time until October we shall have monthly mail via Sitka.

The letter was written April 9th. The winter had been "enjoyable," the cold not very severe, the thermometer but once or twice registering lower than ten degrees below zero. Skating was in order from December 1st until about January 15th, when the ice was covered with snow too deep to permit being cleared. The winter was a very busy one for all. The children have made good advance in their studies. The girls have taken lessons in learning to make and mend their clothes, and the boys have used their spare time in cutting wood for next winter's use. Thanksgiving day they all started in their boat for a trip around the island but the surf was so high they abandoned the boat and had a picnic on shore.

Mr. Coe told the children he had five dollars which he should divide among the twenty-three children; that they could do just what they wished with it. He told them also of the work of our Society, and that it aided other children in the South and in Mexico, and asked if they would prefer to have their money all for themselves or to give some to help others. Every hand went up to divide it, and so there comes to our treasury this month one dollar and fifty cents for the Boarding School in Mexico, from the children in the Orphanage, and one dollar for Foreign Missions. And Odotia Brown also adds a dollar for the Baptist Church in Alaska.

We told you in January of the North American Commercial Company's offer of aid if we would build a chapel. At our April Board Meeting it was voted to accept the offer and to instruct Mr. Coe to build a chapel on Wood Island. This we believe is advance in the right direction and means

more fully the message of Salvation to the poor natives. It means the breaking away from the rites and superstitions of the Greek Church and the hastening of the time when for the Alaskans the day shall dawn and the day-star arise in their hearts.

For us it means more *consecrated gifts*, more *earnest prayers*.

The money comes *very slowly* into our treasury. We must have more than we have had of late. The gifts of April and May of 1896, for Alaska, are far behind those of the same months last year. Do not delay until fall, but in these coming summer months aid us in the work.

Dear friends, "we shall pass through this world but once; if therefore, there be any kindness we can show, or any good thing we can do any fellow human being, let us do it now; let us not defer nor neglect it for we shall not pass this way again."

Mrs. JAMES McWHINNIE,
Cambridge, May 18th, 1896. *June 1896*

"The country for which I lifted up mine hand to give it to your fathers."

Vol. II.

JANUARY, 1898.

No. 1.



Indian Merchants at Douglas, Alaska.



KODIAK ORPHANAGE.

510 Tremont Temple, Boston, Mass., Oct., 1896.

**To the Superintendents, Teachers and Scholars
of our Sunday Schools.**

Dear Friends:

Again, we send you a list of the Sunday Schools that have contributed to the Alaska Mission. Two hundred and sixty have, during the year, responded to our appeal, for which we are very grateful.

The work of the year has been blessed. The school has been well attended; a night school has been held for the natives, and preaching service has been sustained at Wood Island and at Kodiak. The First Baptist Church has been organized, and a Baptist chapel is building.

The Woman's American Baptist Home Mission Society is the only Baptist organization doing missionary work in Alaska.

We need four thousand dollars annually for this mission.

Will every Sunday School have a share in this work?

Wm. J. L. Linn

All Contributions should be sent to the Treasurer.

Massachusetts.

Foxboro, First.
 Fitchburg, First.
 Fitchburg, Highland.
 Framingham, South.
 Gloucester, First.
 Groton.
 Granville.
 Hyannis.
 Hyde Park.
 Haverhill, Portland St.
 Holden.
 Hudson.
 Holyoke, First.
 Leverett, North.
 Lanesborough.
 Lowell, Fifth St.
 Lowell, Branch St.
 Lynn, East.
 Littleton.
 Leominster.
 Lower Mills.
 Melrose, First.
 Malden, First.

Maplewood.
 Medfield.
 Medway, West.
 Marlboro.
 Methuen, First.
 Marshfield, First.
 Manchester.
 Marblehead.
 Northboro.
 Newton, Immanuel.
 Newburyport.
 Palmer, Second.
 Revere, First.
 Roslindale.
 Rowe.
 Rock.
 Somerville, Winter Hill.
 Somerville, East.
 Somerville, First.
 Somerville, Union Square.
 Shelburne Falls.
 Scituate, North First.

Salem, Central.
 Swansea, North.
 Somerset, First.
 Springfield, Highland.
 Springfield, State Street.
 Springfield, Carew Street.
 Springfield, First.
 Springfield, West.
 Taunton.
 Tewksbury.
 Woburn.
 Wakefield.
 Watertown.
 Weston.
 Wollaston.
 Weymouth.
 Westminster.
 West Royalston.
 Worcester, Lincoln Square.
 Worcester, Jonesville.
 Westfield.
 Wales.

Rhode Island.

Allendale.
 Arcadia.
 Bristol.
 Central Falls.
 Greenwich, East.
 Greenwich, West.
 Lonsdale.
 Narragansett Pier.
 Newport, Tilly Avenue.
 Oak Lawn.

Providence, First.
 Providence, Friendship St.
 Providence, Broadway.
 Providence, South.
 Providence, Central.
 Providence, East Second.
 Providence, Union.
 Providence, Stewart St.
 Providence, Pearl St.
 Providence, Cranston St.

Perryville.
 Providence, Jefferson St.
 Providence, Branch Ave.
 Pawtucket, Woodlawn.
 Quidneck.
 Tiverton, Central.
 Warren.
 Waketfield.
 Wickford.
 Woonsocket.

Connecticut.

Bristol.
 Cromwell.
 Clinton.
 Chester.
 Deep River.
 Essex.
 Groton Heights.
 Groton, First Baptist.
 Hartford, Memorial.
 Hartford, South.
 Hartford, Asylum Ave.
 Hartford, First.
 Jewett City.
 Mystic.
 Montville.

Moosup, Plainfield Union.
 New Britain.
 New Milford.
 New London, Huntingdon St.
 Norwich, First.
 Norwich, Central.
 Norwich, Third.
 North Lynne.
 Niantic.
 Noank.
 Plainville.
 Parkville.
 Quaker Hill.
 Stafford.
 Stepney.

Stratfield.
 Suffield, First.
 Suffield, Second.
 Sterling.
 Southington.
 Stonington.
 Willington.
 Woodstock, West.
 Waterford, Second.
 Wethersfield.
 Winsted.
 Windsor, South.
 Waterbury, First.
 Wallingford.

Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever." — *Tennyson.*

Vol. II.

JANUARY, 1898.

No. 1.

The Woman's American Baptist Home Mission Society.

Editorial.



IN no part of the mission field can the guiding hand of the Lord be more plainly seen than in the opening up of Alaska missions. When Doctor Jackson and Mrs. McFarland reached Fort Wrangell to begin Presbyterian work, they found a school of twenty pupils, and the Indian Clah acting as teacher. God opened the work in advance of the usual missionary appliances. It took many years of entreaty on the part of

Doctor Jackson to convince other denominations that they had any duty to this far-off land. How many weeks our own Society prayed and talked over our duty! It took many months to decide to open the Orphanage, and we moved out tremblingly upon the promises. Oliver Cromwell once said that "One never mounts so high as when one does not know where one is going." Faith in God can make an individual or a society start out upon any enterprise with sealed orders. During the years since our Society determined to build an Orphanage at Wood Island, we have had many discouragements. Many objections were raised in the beginning. We could not always answer them, but not for a moment has the Society faltered.

"We knew not the way we were going,
But well did we know our Guide."

To-day we have a neat, comfortable Orphanage, a wise, far-sighted Christian man as superintendent, teachers with warm, motherly hearts; twenty-five boys and girls, some of them with changed hearts and lives; a United States Commissioner; a physician; a neat chapel free from debt, a cottage for the superintendent; all this brought about in five years through the influence of the Baptist women and children of New England. The opening up of the Klondike and Cook's Inlet will draw people to this district, and we must have not only a school, but a missionary who will seek out the lost and bring them to Christ. For this purpose, Mr. Coe will be released in the spring, and will serve as pastor and missionary. Therefore, more money and additional laborers will be needed in Alaska. Let us not lag behind our Leader, but where He leads we will follow.

"Treadwell Gold Mine."

THE cut on our title-page represents a group of native Indians on Douglas Island, Alaska. On this island is located the famous Treadwell gold mine, the early history of which was full of incident. In April, 1881, two miners reached the place too late to take up any good claim on the mainland. They prospected and staked off claims on this island.

John Treadwell advanced them \$150, and took this claim as security, and finally became owner by default; next he bought an adjoining claim for \$300. Squatters almost drove Mr. Treadwell away; a mob took off the Chinese miners and set them adrift in a small schooner; only the vigilance and patience of the first owner saved the mine for him. When, in 1884, civil government was established, the work was begun on a large scale. Its stamping-mill, where the gold-bearing quartz is crushed, contains 240 stamps, each stamp weighing 900 pounds, running night and day, crushing from 600 to 700 tons per day. The laborers do not have to work in dark underground channels; all is above ground; no timbering or shafting is required. It is an open quarry, lighted by electric lights. The gold is shipped to the mint in San Francisco in form of bricks, worth from \$1,500 to \$1,800 dollars each.

The mine is well situated for the purpose of receiving or shipping freight, as vessels drawing twenty feet of water can lie alongside the rocks which form the natural shore, less than one hundred yards from the quartz wall. Other mining enterprises are located in this vicinity, and there are abundant indications of gold all along the coast. The governor of the Territory reports thus:

"Different parties are now out, and are carefully examining the mountains between Cook's Inlet and Yakuta. The excitement over the Klondike has drawn many away from the Cook's Inlet district; nevertheless, the output of gold this year will be no mean sum. The possibilities of the whole region bordering upon this inlet and upon Prince William Sound will draw crowds of adventurers in the near future."

THE announcement of the name of the State having the largest number of "Precious Jewels," as promised for January ECHOES, will be published in the February issue.



THE Woman's American Baptist Home Mission Society is the *only* Baptist organization doing missionary work in Alaska.

For the Orphanage, school, and chapel, it asks this year for \$4,500. Shall it have it? Let the Sunday schools answer, Yes, by a speedy contribution for the work. One hundred and forty-eight schools have thus far responded. We need \$3,000 before April 1st.

OUR Government has established a Life Saving Station at Pt. Barrow, in the Arctic Sea. It is provisioned for 100 men for one year. The Kadiak Mission is a Life Saving Station, not for 100 men, nor for one year, but for all time, and "whosoever will, may come."

WACHUSETT ASSOCIATION, Mass., with its 17 Sunday schools, sends gifts from 13. All honor to Wachusett. Let other associations fall into line.

ALTHOUGH few Russians are left in Alaska, the Czar of Russia, as temporal head of the Greek Orthodox Church, maintains seventeen churches and ninety-two chapels in Alaska, and the chapels in San Francisco and Chicago, at an expense of \$60,000 a year.

MISS M. E. MELLOR, who for the last two years has been teaching in the government school at Unalaska, visited friends in Brooklyn this last summer. She brought with her five native girls and left them at the school for Indians at Carlisle, Pa. They were all very bright. The youngest was twelve years old, and the oldest eighteen. They will be trained at Carlisle for the place of assistant teachers in the government schools of Alaska. The United States pays their expenses.

THE Alaskan boy calls the American eagle the Boston boys' totem.

MR. AND MRS. COE are a noble people, loved by all who meet them. It would be hard to find a man who would be as patient and kind as Mr. Coe with these children.

HATTIE SNOW.

THE annual cruise of the revenue cutter along Northern Alaska is the only visit of an educated physician the natives can secure during the year. Whenever the ship drops anchor, all sick and ailing that are able to be moved are gathered up from the village and neighborhood and brought on board to see the doctor. Those who cannot be moved are usually visited in their huts on shore, and everything possible under the circumstances is done for their relief. The ship becomes a travelling hospital and dispensary.

THE report of John G. Brady, governor of Alaska, for the past fiscal year, has been submitted to the Secretary of the Interior. It estimates the present population at 30,000 natives and 10,000 whites; predicts that with reindeer transportation mails can be sent over Alaska during the winter, and recommends that \$100,000 be appropriated for government buildings and \$60,000 for schools. It urges Congress to create a commission of five, one senator, one representative, and three bona fide Alaska residents, to codify laws for Alaska.



Y a look at any good map of Alaska, about half-way between Sitka and Unalaska, which lies at the end of the mainland, will be seen the large island, Kadiak. Near the northeastern coast of Kadiak lies a group of islands, one of which is Wood Island, the location of the only Baptist missionary work in all this immense country. Wood Island is separated

from Kadiak by a strait about a mile and a half wide. This strait is considered quite dangerous water for small boats. The tides run strong, and there are several tide-rips. At times the water is very rough, and the change from very calm to very boisterous frequently does not take over thirty minutes.



ALEUT CHIEF AND FAMILY.

Wood Island is about four miles long, north and south, and about two miles wide. So undulating is the surface, it looks much like a sea with long swells rolling one after the other. The foundation is slate, and the strata are set on edge at almost all points on the island. At many places around the coast slate ledges present bold faces to the sea. In the hollows between the ridges lie several beautiful fresh lakes, and at the north end there is a salt water lake with outlet to the sea, through which the tide rises and falls.

The vegetation of the island is quite varied. Of trees there are spruce, fir, alder, and a species resembling balm of Gilead. Most of the island is covered with thick forest. The trees are not of much value either as lumber or fuel. They are too knotty for the former and too sappy for the latter. In the bogs, cranberries and mossberries are found

in small quantities, while the salmonberry—similar to the black raspberry—grows in large patches. Wild flowers grow in profusion; more than fifty varieties have been collected. The wild roses are the most beautiful I ever saw.

Garden vegetables, such as potatoes, cabbage, carrots, radishes, and rhubarb, can be raised on the south hill slopes, but the patches of available ground are so small and so scattered, not much attention is paid to these products.

On the western side of the island is found the best beach, and the bay is here free from rocks and reefs for a distance of nearly a mile, which cannot be said of any other portion. Consequently this is the site of the village, the Russian name of which is Lesnoi, meaning wooded. The old Russian Company had a post here, and later the Russian-American Ice Company had several large ice-houses, the foundations of which remain, which they filled each winter with ice from the lakes for shipment to San Francisco.

Just prior to the building of the Orphanage in 1893, the North American Commercial Company established here their central station for this district.

The population consists of a few Americans, one Russian, Creoles, and Aleuts, about two hundred in all. The natives are of medium size, and peaceable, indolent, and mild in disposition. Both Creoles and Aleuts elect a chief.

In May the men go out to the sea-otter grounds in schooners fitted out by the commercial companies, and for three months or more the schooners are their homes. From these they go out in calm weather in their bidarkies, or boats, to hunt the otter, whose skin is so highly prized. Some of them have made in recent years \$1,500 to \$2,000 in a season. This last summer, however, the catch was a small one, and it seems that sea-otter will soon become extinct.

The chief articles of food among the natives are fish—fresh, salt, or dried—and tea. They manufacture a drink very similar to hop-yeast, on which they get very drunk.

All the people are members of the Russian Orthodox (Greek Catholic) Church, having been immersed when infants. They observe with strictest care the services and holidays of the church, but beyond that their claim to be Christians usually is not supported by their manner of life. Very few can read or write, and the church services are in a language but little understood by the people. Their Bible is almost identical with ours, and some of the teachings of the church are similar. Their great mistake is in believing that salvation is gained by observance of outward forms. Every similarity in the two faiths makes it so much the more difficult to induce them to leave the false and turn to the true, even though theirs fails at the one essential point.

The Kadiak Baptist Orphanage is endeavoring to train the children gathered under its care to become, first, consistent Christians, and then leaders and teachers of their people.

Across the bay from us is Kadiak, the old Russian capital, with its population of five hundred. Kadiak and Wood Island are the trading-posts of the North American and Alaska Commercial Companies for Central Alaska. Our

field includes all of the Kadiak Islands, and the region around Cook's Inlet, from Mount St. Elias to the Shumagin Isles, a distance of 1,100 miles. Some of our children are from Kayak, where the only religious forces are the superstitions of the natives—witchcraft, etc. Two of them, aged six and four years, paid a visit to their home last summer, and from the testimony of white men there, their singing of Gospel songs and rebuking of swearing awakened memories of early training long since forgotten in the minds of some. It is hoped that when older and better trained they may return to let their people know of the grace of God and the love of Christ.

We now have twenty-five children, twelve boys and thirteen girls, in our care. They range in age from two and a half years to eighteen. The oldest girl was baptized in September, and united with the Church. Others will doubtless soon follow. In fact, all the older ones profess to love Jesus, and some are showing by their lives their desire to follow Him.

We pray daily that God's blessing may rest on those who have made it possible for these to learn of His love.

Our last mail will carry this, then for five months we will not see the mail-boat. Still we trust your prayers and ours will together ascend to the throne of grace.

CURTIS P. COE.

Alaska's Governor.



ANY years ago a number of destitute children from a great city were taken into the country to find homes among the green trees and waving fields of grain. Among them was the boy who has recently been appointed governor of Alaska. He made the most of his opportunities. He stood well at school, attended Harvard University, and afterward took a course of study in Europe. Then he became a missionary to Alaska, and has done so much towards developing the resources of his chosen field of work, and in calling the attention of the outside world to its possibilities, that he has been honored by being placed at its head.

The first official proclamation from Alaska comes from him, and carries the seal and bears the date of the thirtieth year of the transfer of the territory from Russia to the United States. It begins as follows:

"The people of Alaska have much for which to be thankful to Almighty God in the year which has just passed. On account of the wonderful discoveries of gold upon the Klondike, we have been brought permanently before the public, and many who have decried Alaska as good for nothing are now admitting that it has wonderful possibilities. For this turn in the tide of opinion let us give thanks. While the cattle upon the hills are the Almighty's, the gold, copper, and coal in the mountains, and the fish in the sea are His also. We here in Alaska can raise our voices in praise and thanksgiving for the abundance we have enjoyed this past year. We can rejoice also that our friends and relatives, scattered through the States of the Union, and the Provinces of the Dominion of Canada, have been blessed with abundant harvests, and that their products find good markets."

A Gold Mine.



THE gold-fields of Alaska are drawing settlers from all parts of the world. The hardships and dangers the miners encounter are the universal theme.

Of the brave and heroic men and women who are mining not for gold but for souls, we hear but little. We bring

you this month specimens of ore from one of their mines. It is located, not on the inaccessible frozen Yukon, but in the sunny Kadiak district of Alaska. Instead of gambling dens and dance-halls, the miners have placed there the Christian Church. Test the ore, and you will find it has the ring of the pure metal. The stock is on the market at one dollar per share, and we ask you to invest.

"The Year's Output."

Long looked for, come at last. The schooner *Alexander* has just arrived. It brought us lots of letters. This means that the long winter is over. It has been a mild one; many nights through January and February it was hardly cold enough to freeze water out of doors, and some nights ice and snow thawed all night. At present there is but little snow on the ground. During the winter I visited some of the meetings and attended one funeral of the Greek Church. It made my blood boil that such idolatry should be taught for Christianity. People are very strict about going to church.

APRIL 17. The first mail-steamer, *The Dora*, reached Kadiak to-day, but the water was so rough across the bay no one dared go for it. This month a large party of Indians from Kayak (a wretched, wicked place, where there is no religious influence whatever) arrived at the Mission on a visit to the children of their tribe. I invited them to the school-room. The children sang for them, and through an interpreter, Brother Johnson, of the Swedish Mission at St. Michael's, and myself told them the story of the Cross. They listened intently; probably they had never before heard of the Son of God. They remained to supper, and left us, well pleased and friendly.

Brother Johnson tells me that the workers in his mine eat whale-oil by the spoonful, and dried fish like a native, an accomplishment we have not learned.

MAY 2. Our chapel is all finished, except seats and pulpits, and we began worshipping in it to-day. It is so far all paid for, and is "beautiful for situation." The exterior is painted white with dark green trimmings; the interior is light blue, with light stone trimmings.

MAY 12. We have had a wedding in our church to-day, a native woman and an Englishman. They were to have been married on Sunday, but a foolish regulation of the Russian Church forbade her going to church then. It was postponed until Wednesday, but the mail-boat came in bound for Unalaska; it left early in the afternoon; the priest wished to go, and would not wait to marry them. They came to me, and I married them in our chapel.

MAY 17. I have burned off three or four acres of land I found in the woods last week, and I must plow it this week.

MAY 22. A pleasant spring; the whole island looks beau-

tiful. Have made a bridge across the lake, and fixed a road to it. Have hauled several loads of dirt for flower-beds, and burned off the brush around the Mission.

MAY 28. School closed to-day with a closing entertainment to which many of the natives came. From now till September Miss Goodchild and the older girls will be hard at work sewing and mending.

JUNE 4. Breaking sod with one horse is hard for man and beast, but we have accomplished a little. The part broken I harrowed many times and planted. Could we have secured seed potatoes I would have planted more, but the wreck of the *Gen. Siglin* has made us short. I ordered some from Sitka, but they were washed overboard. Have sent the older boys on a fishing trip, telling them to stay until they caught some. Am making a road from the Orphanage to the cottage.

JUNE 25. I am digging a drain around one side of the Mission and filling it partly with gravel, a box having been laid first. The boys are hauling gravel in boats across the lake.

JUNE 27. Miss Snow has been compelled by ill health



FIRST BAPTIST CHURCH, ALASKA.

to leave us. We exceedingly regret her departure. We have moved back from our cottage to the Mission. *We need help.* A man and his wife to care for the Orphanage; the wife to serve as matron, the man to understand general farm work and boating. I long to carry the Gospel to the native villages on the island and adjacent coast. It's impossible now for me to leave home for a single day. Why, there is always something that must be done just now. Send some one to take my place and let me go out among the people. We have had a visit from the Bishop of the Russian Church, who came up from San Francisco.

JULY 16. Think we will try for a well on the hill back of the house. The water problem is a large one here; another problem is our chimney flues; they are six-inch terra cotta, and three or four stoves lead into each. Smoky stoves are a common occurrence. Did you ever cook in a kitchen with a smoking stove? Well, if so, no more need be said. Another want—a small surgical case.* I have to be doctor, surgeon, dentist as well as teacher and preacher. I have had to borrow a case twice recently. We also need a few tooth forceps. Yesterday I went fishing; caught about eighty.

* Mr. Coe received, in September, a fine surgical case, the gift of a friend in Boston.

JULY 19. Worked on the old well to-day; dipped all the water out, dug out deposits and fixed it so we can case it to the bottom. Our fishers came home this evening; caught only 600 altogether. I have a scheme for having garden and hay-field close at hand. There is a sandy knoll near the beach. The old Russian-American Company used it formerly for an oat-field. I think I'll fence it and claim it for the Society. It will be quite a job, but it will pay.

JULY 28. Have some good hay cut, and some in stack, covered with a large sail. Hope the weather will continue fine.

Now for the news. Miss Goodchild became Mrs. Sanxey Saturday night, and they are now on a trip to Kayak. Mr. Sanxey is assistant superintendent of the North American Commercial Company. His wife will work for the Mission until help comes. I learn there is a strong effort to take the children from the Mission as a result of the Bishop's visit. "Forewarned is forearmed." I anticipate no trouble.

AUGUST 17. The bell for the chapel has arrived, and is in place. We are well pleased with it; it can be heard a long way off; the gift of the Wakefield, Mass., Sunday school. I am persuaded that the real uplifting of these people must be the result of preaching Christ. How I long to do so more effectually.

The manufacturer of a rag-carpet loom has offered, upon my inquiry, a loom that they sell for \$86, for \$50. With one of these some of our children could learn a trade that would make a good living, I believe, and we could cover many of our bare floors. Do you know of any one who wants to invest \$50 this way? We have but one trade-school in the Territory, and that is at Sitka, 600 miles away. Sometime some of these children can be taken to Carlisle, but I believe just now a loom would be a most valuable investment.

Hay!! Prepare for a tale of woe. Three weeks ago we began to cut our hay; got down a good deal. Saturday it looked like rain and we rushed it all into a stack. It cleared off and we scattered it out, and in the night it rained and has been keeping it up ever since. It will probably be only good for bedding. We must have a silo; by that means we can use green grass, and keep it green all winter. Now we must purchase from San Francisco, and the freight will be enormous.

A pleasant piece of news. Saturday's mail brought us a letter from California containing a check for \$100 to help in mission work. We are sorry there is no one to send to our help; we are short-handed and working hard.

AUGUST 31. Our hay is in the barn; the cattle eat it, and though not first-class, it will help us through the winter. Our boys are out for poles to build a fence. Have six hundred chopped down, but have to raft them quite a distance. The smaller boys are collecting limbs of fallen trees for wood. They are the best fire-wood we have. The natives have come home from hunting the sea-otter very much in debt; the otter were very scarce. I hope some one will come to relieve us soon.

SEPTEMBER 23. We have been having serious illness in the Home; dysentery is the trouble. Four of our boys were off fishing, and we were short of help and had to watch and

work night and day. The boxes have arrived and were of great value. We have painted our cottage and shed; they add to the beauty of the premises, but the blotched and spotted paint of the Orphanage looks worse by contrast.

Ofdotia, our oldest girl, was baptized September 5. A goodly number witnessed her baptism. Others have asked for baptism, but we are waiting to be certain they desire to follow Christ rather than one of their number.

OCTOBER 15. Our sickness has passed; eighteen all told needed doctoring; two died. Our own boy was very sick, and we were alarmed, but God heard prayer, and he is all right again.

OCTOBER 21. The gold craze does not set the people here as wild as it seems to the people below. For myself, it has no attraction. A large unseaworthy steamer came in a few days ago with a load of passengers for the Yukon. They had never expected to see land again, but on they went to Unalaska, and there they abandoned the vessel and chartered a schooner.

During the year we have received the gift of a seine



MISSION SCHOOL, WOOD ISLAND.

forty-five fathoms long from Mr. Matthews, superintendent of the Karluk canneries; also a box of smoked salmon. From Mr. Sanxey we have received many favors. His wife has given chairs for our infant department in the Sunday school, and is superintendent of it. Last Sunday night a collection was taken for missions. It amounted to \$16.50, which we divided among the Missionary Union, Home Mission, and Publication Societies. Winter is coming rapidly; the sun has been shining brightly the last few days, but the ground remains frozen. The lake is frozen and the boys are skating.

This is probably the last letter of the year. We appreciate all efforts to secure aid for us, both by the New England Society and friends in California. We know all the difficulties in the way, but do not be anxious; we will not worry nor overwork; and will be as contented and happy as possible.

If we have faith in God we must believe He leads for our good in the matters that disappoint as much as in the matter that pleases.

With Mike, one of the Orphanage boys, we say thanks for all you have done for us. A Merry Christmas to all, and a Happy New Year; and may God give us the gems we seek—jewels for His crown.

C. P. COE, Wood Island.

Here is an opportunity to gain an interest in a mine al-

ready in operation. Three thousand shares yet remain. This year's subscription books are open until March 31. The dividends are sure, payable on earth and in heaven.

Klondike.



ONE of the natives came down to Sitka from the Chilkat Pass and Skaguay on the first steamer in September, bringing word that the natives there who owned large canoes were making from \$40 to \$60 a day in transporting the freight and baggage of the miners from the steamers to the beach and up one of the rivers for five or six miles on the way to a trail leading over the mountain to Lake Linderman. The news went through the Ranch like a whirlwind, and in a short time it seemed as if all the natives in the village were getting ready to start for this new Eldorado, where fortunes were to be made in short order. In a few hours seven large canoes, loaded with fifteen or twenty natives, each with baggage and food enough to last them for a journey of nearly 200 miles, were off. The day following, another fleet of canoes left for the same destination. These people are used to outdoor life and are accustomed to roughing it, but I fear that in their eagerness to make money they will overwork, will return as applicants for the hospital, where they will spend months of suffering, and perhaps die. Howard, one of our college boys, who was working in the mines on Douglas Island for fair wages, left his position and went to pack from both of these places; he made several trips over the summit of the mountains, one trip as far as Lake Linderman. He returned by the last steamer almost helpless — suffering greatly with rheumatism.

The trails were in a frightful condition from the constant travel of the pack-horses over them. For miles at the base of the mountain the mud was two or three feet deep, and higher up, the rocks were very slippery.

He tells of one man who was going over the Skaguay Trail with a pack-train of twelve horses tied together with a long rope; as they were threading their way along the mountain side above a deep ravine, the front horse fell over the precipice, carrying all the others with her; all the horses were dashed to pieces and his goods were a total loss. The man went back to Juneau and bought another outfit and started again. He had succeeded in getting over the summit, had his goods in his boat, and two men with them, while he was walking along the trail, as his boat was heavily loaded. While the boat was going through the rapids, between the third and last lake, by some mismanagement it was overturned, and all the goods were lost. This was too much for the poor man, who witnessed the accident from the trail, for he immediately drew his revolver and killed himself. The latest report is that they have had a landslide in one of the camps, by which seven persons lost their lives. Many of the little Chilkat Indian boys have bought horses from the miners for eight or ten dollars apiece, as it will cost more to winter them than they are worth. Thousands will have to winter on

the beach at Skaguay. Our advice to the many who have written to us for information about Klondike is, "Don't come." If you will come, don't come until next spring! You ought to have from \$600 to \$800 to take you in from Seattle. You can get your outfit at Juneau, and save money and trouble. The great majority who are going in will get more experience than gold. Rich as some of the claims undoubtedly are, the prizes are for the few. — *North Star*.

Route to the Klondike.

THERE are practically two routes to the Klondike. You may go by boat from San Francisco to St. Michaels, and then change to small steamers which go up the river 2,000 miles to Dawson. Ninety-five per cent. of the gold seekers, prefer the route by Juneau and Chilkat Pass. From Juneau it is 100 miles by steamer to Chilkathence 8 miles to Dyea. At Dyea you hire Indians to take you to the summit. From Dyea it is 10 miles through the snow to Sheeps Camp, which is the last timber. A climb of 6 miles brings you to the summit. Leaving the Indians, you go coasting down 14 miles to Lake Linderman. Then a succession of lakes for many miles to the Lynn River. Down this river and through dangerous lakes to Lewis River. For 200 miles you drift, pole, or row down this river until the Pelly River flows into it, making the large river called the Yukon. Here is the first trading-post after leaving Juneau. A journey down the Yukon of 180 miles brings you to Dawson City.

Dawson City is in British Columbia, 70 miles from the Alaska boundary line. It is 700 miles from Juneau, 2500 miles from Unalaska, 2,000 miles, from Kadiak and 2,000 miles from Seattle.

The Klondike.

I.

WRAPPED in a robe of everlasting snow,
Where icy blasts eternal revel hold,
Where gaunt pines shiver in the piercing cold,
Where mellow summer noontides never glow,
And sleety crags no spring-time ever know —
Thus, like a miser, in his freezing fold,
The Arctic King has gathered heaps of gold
To lead deluded wanderers unto woe.
So in his radiant diamond palace there,
Amid white splendors of his thousand thrones,
Where keen auroras glitter, blaze, and glare,
And like a Wandering Jew the wild wind moans —
He smiles at wretches in their last despair,
Who dig for gold among their comrades' bones.

II.

About my home I see the spring-time bloom,
The sheaves of summer or the autumn fruit;
To make me glad, the robin lends its lute,
The lilies blossom, lilacs breathe perfume,
The red leaves flutter, golden asters loom
Around me; tones of loved ones, never mute,
Are sweeter than the viol or the flute
Through June-time gladness or December gloom.
The daffodils their golden treasures pour
By lapfuls to my children as they play;
The vines, with clustered rubies at my door,
Gladden my good wife through the livelong day;
So in this humble nest, my wealth is more
Than all the gold and silver dug from clay.

— Walter Malone, in *Harper's Weekly*.

Food Pills for Klondike.

A SEATTLE man has made arrangements to put up food in an extremely condensed form for travellers to the Klondike.

A good cup of coffee or tea is crowded into a mass as thin and as small as a medium-sized button. It is already sweetened. One of these buttons, dropped into a cup of hot water, becomes immediately a cup of good coffee or tea.

All kinds of soups are prepared in the same way. The buttons contain a mixture of meat and vegetables, fully seasoned and ready for the hot water. A sausage-like affair, made of pea meal, fat, and bacon, makes twelve plates of nutritious soup. This has been used in the German army for nearly thirty years.

Then there is dried beef, an ounce of which is equivalent to five ounces of fresh meat. It is put up in hard little chunks, to be ground up into fine shavings, which can be spread on bread or used for soup making.

A loaf of bread is compressed into a mass not much bigger than a soda cracker. Ten pounds of onions, carrots, potatoes, turnips, cabbage, or any other vegetable, are crowded into one-pound cans, and for soup-making purposes are said to be excellent. — *New York Journal*.

Little Missionaries.

THREE hundred miles northeast of Wood Island, near the mouth of the Copper River, and on the direct route of steamers between Sitka and Kadiak, is a little island called Kayak. This island was the first land sighted by Vitus Bering in his eastward voyage in search of the American continent. It is now a favorite hunting-ground for the natives, and a trading-post of the North American Commercial Company. In 1895, Mr. Barrett, the Company's agent at this post, brought his two little girls to our mission at Wood Island, where they remained two years. Last May the little ones were taken home.

In the summer their teacher, Miss Goodchild, who had married Mr. Sanxey, the superintendent of the Company, went with him to this island. They reached there Sunday, August 1, and as they went from the boat, they saw sitting on the beach three familiar little forms, Grace, and Nellie, and their little brother Charlie, who had visited the mission. What a welcome they gave her, and how eagerly they said, "Have you come for us? Are we going back with you?"

Long before Mrs. Sanxey reached Kayak she had heard of the "two little missionaries," and of their good influence. When they heard any one swearing or fighting, or doing what they thought wrong, they would speak and say so. They would sing hymns learned at the mission, and one man said that these little ones had done him good. That, as they played outside "London Bridge is Falling Down," and sang their songs, he could think he was back in his childhood's home, and the old influence would return.

Grace said, "Mrs. Sanxey, this is Sunday, but we have no Sunday school here."

"We will have one now," said Mrs. Sanxey, and they sat down on the beach, and the Indian men and women gathered around, and they had Sunday school right there.

They clung closely to Mrs. Sanxey while she was at the island, and with joy went back with her to the mission, where a warm welcome awaited them.

This incident proves that the good seed sown at Kadiak shall bear fruit on other soil; that the islands and the mainland around the Gulf of Alaska are waiting for the Gospel of our Lord; and is a fulfilment of the prophecy, "A little child shall lead them."

UNDER an act of Congress communities of miners can make their own laws.



LITTLE MISSIONARIES.

SHELDON JACKSON has been the apostle of the reindeer for the Alaskans. He interested our Government in this plan for providing work and food for the Alaskan Indians, and purchased reindeer in Siberia. Then he divided them among several mission stations, and they have been well cared for and multiplied, but have not yet been put to serious work. Now comes the picturesque opportunity. At Cape Prince of Wales, on the furthest corner that juts out across Bering Strait, is Mr. Lopp, of the American Missionary Association, with some three hundred reindeer that he has raised. Now our Government sends an expedition to relieve several hundred whalers caught in the ice of the Arctic Ocean, and will take Mr. Lopp's reindeer on a six hundred mile drive across the country to Point Barrow, near which the men are caught in the ice. And a little while ago folks were asking what was the use of missions to these scattered Eskimos.

"In that far land of arctic cold and snows,
How can he love that knoweth not the rose?
He hath no messenger to make his plea.
He hath no happy go-between, as he
Who, dwelling in this summer sunlit land,
Sends rose and love together, hand in hand."

Alaska Supplies.



READERS of the HOME MISSION ECHOES who have contributed supplies for our Orphanage will be interested to know what has been done the past year, for the help and comfort of the children and teachers there. On June 22d, two cases of

goods, weighing about five hundred pounds, left Boston, reaching San Francisco August 4th. Mr. E. C. Cox, secretary of the North American Commercial Company, writes, "They were at once forwarded to Alaska;" Mr. Coe in a letter informs us they were received on September 1st. One could imagine the joy in the home circle there as the children stood around straining their eyes to get a peep into the cases, when the iron bands and covers were removed, and the contents met their gaze. The removal of bedding from the top revealed to the boys ten new suits of clothing for Sunday wear, and several other suits which were a little worn; then came a good quantity of underwear and garments for the girls and boys, given by the Home Mission Circles; a box of dolls neatly dressed by the children of a band in Ansonia, Conn.; singing-books for the Sunday school from another band; books for the library, games, a box of Christmas gifts, a large Bible, gilt lettered on the covers, "Wood Island Chapel," some school supplies, and many small articles which filled in the small spaces. A Mission Circle in Norwalk, Conn., sent several dark flannelet dresses of different sizes; denim aprons were the gift of the Tremont Temple Home Mission Circle and the ladies of the Malden Circle, which delighted Mrs. Coe because of their durable qualities; blouses of the same material, for the boys, were sent from several Circles. The removal of twenty-five pairs of skates completed the contents of the cases, and caused a shout of delight as Mr. Coe laid them down to be inspected by those who had longed for them. One dozen of these, the gift of the Winslow Manufacturing Company, of Worcester, Mass., were solicited by a bright, earnest young woman, who desired to send some sunshine into the lives of these isolated children of Alaska. Some kind friends did not forget Mrs. Coe and *her* children; of this she says: "I must write a few words of acknowledgment, although every minute tells in my work; but I desire at least to express my satisfaction with the supplies sent and my sincere appreciation of the thoughtfulness for myself. The dress is beautiful, and I shall endeavor to make it nicely. I also appreciate the gifts for my babies, finding them all useful. You are all so kind that we should feel ashamed to murmur or complain; and the Lord has so richly blessed us in our little ones, that we have very much to make us happy. You know how it cheers us to receive these assurances that we are not forgotten, and we are as pleased as children when, in unpacking, we find our names on a parcel; we know some one has thought of us."

Mr. Cox, of San Francisco, writes that "the last vessel has gone north this year," and requests that no more goods for Wood Island be sent to him until the spring opens, as

he has no conveniences for storing them. If all who desire to help in making up our supplies would send them to my address, I will see that they are packed and forwarded early in March, as it takes three months for transportation to Wood Island.

The Alaska winter has now set in, and the children are enjoying their skates on the lake during their hours for recreation; and Mr. and Mrs. Coe must work short-handed until help can be sent to them. We must not be discouraged. He whose work we are striving to carry on will surely not desert us now. Let us prepare our supplies with unabated energy; and pray earnestly that He will provide other faithful laborers for this field. "The Lord of hosts is with us; the God of Jacob is our refuge."

1 Putnam Ave., Cambridge.

MRS. J. G. GOOCH.

SINCE coming to this city of mines and smelters in the heart of the Rockies, I feel convinced that there is no place of its size in the United States where missionary work is more needed than Butte. People flock here from every quarter of our globe to find work; Irish, Swedes, Italians, Austrians, Arabians, in fact, it seems that nearly every nation is represented in this city of 45,000 people. The Catholic Church claims three-fourths of our population. Nearly all come with the one object, to gain the "dollar," while few desire spiritual wealth. One cannot walk the streets without hearing curses on every hand. Over three hundred saloons are open to the public, and gambling dens are numerous. Among these people a few are striving to advance Christ's work. While my especial field is the Chinese, I try to do what I can elsewhere. I have been doing something among the Welsh, Italians, and Swedes in addition to my school, which has nearly doubled in size the past month. While it is a city so devoid of vegetation—not a tree, or scarcely grass or flowers—it is as utterly void of Christ in these hearts who come to us from foreign lands.

Butte, Mont., Oct. 27, 1897.

MRS. J. WHITMORE.

IT is with sorrow that we record the death of Deacon Mial Davis, which occurred at his home in Fitchburg, Mass., November 20. Deacon Davis has ever been a warm friend of missions, and his interest was manifested in generous acts and self-sacrificing deeds. He was one of the first to bid Godspeed to Miss Packard and Miss Giles in their unpopular enterprise of starting a school for colored girls at Atlanta, Ga. He has given freely of his means during all the years of its existence. Many winters Deacon Davis has spent at Atlanta, looking after the affairs of the Seminary. Unable during the past few years to give money as formerly, he worked for the interest of the school while visiting Spelman, beautifying the grounds, giving Bible readings, etc. He organized a fire company among the girls, and so trained them that a fire-alarm at any time of day or night found them self-possessed and orderly. It has been our privilege to be in the home of Mr. Davis, and to listen to his earnest prayers for the extension of the Redeemer's kingdom. A good man has gone home. We remember our sister in her great sorrow, and pray for God's richest blessing to rest upon her.

Missionaries to the Klondike Gold Regions.

THE American Baptist Home Mission Society should send two missionaries to the Klondike gold regions as early as possible in 1898. For such a field, with its peculiar trials and temptations, two men, according to the plan of our Lord in sending out his disciples, are necessary. They will not only have abundance of work to do, but each will be a helper of the other, and perhaps a restraint upon the other against turning aside to secular pursuits. Besides, if one should be obliged to return on account of ill health or any other reason, the other might remain to continue the work until another could be sent.

The expense of sending two men with a proper outfit and maintaining them on a salary at all adequate to the expensiveness of living there, will be from \$5,000 to \$6,000 at the least. Then too we should have one or

least six months in the year, and a considerable population all the year round.

The Lord had a purpose in filling those mountains with gold, to attract men thither; and now is it not His purpose also that there His people shall plant Christian churches and early lay the foundations of a Christian civilization?

The Klondike Settlement.



EVIDENCE is accumulating that the rush to the Klondike gold regions next spring will exceed any migration of this kind that the world has ever before known. Already preparations are being made upon a most extensive scale. A number of steamships in our coastwise Atlantic service have been

sent, or are to be sent, through the Straits of Magellan to the Pacific coast, for the purpose of forming a part of the

Klondike transportation fleet of the coming season. Steamships have been ordered, and are now in process of construction, which are to join this flotilla, while such Cunard steamers as the *Scythia* and *Bothnia*, to say nothing of other craft, have been engaged, it is said, to carry passengers northward from San Francisco, Seattle, Vancouver, and other Pacific ports.

Already arrangements have been made to have a large fleet of light-draught steamers built in sections and carried to St. Michael's, for the purpose of transporting passengers and freight up the Yukon River just so soon as the melting of the ice will permit of navigation. By the direct route through the passes among the mountains, arrangements will be made for lessening the expense of transportation and doing away with the necessity that has existed up to the present time of each band of travel-

lers constructing on their own account boats or rafts to carry them through the lakes or down the headwaters of the Yukon River. Farther inland, steps will no doubt soon be taken to make the surveys for an extension of the Canadian Pacific railway system, a system that already runs northward so as to tap what are in effect the headwaters of the Mackenzie River. But while the preliminary work upon this railroad may be begun, nothing can be done on it which will assist passenger and freight transportation during the coming season. If the hopes held out of enormous gold discoveries are verified, the building of a line of railway from Edmonton to and through a part of the valley of the Yukon River is a work which is certain to be carried out within two or three years, thus making it possible to have daily intercourse with the mining camps of the Klondike and other streams throughout the entire year.

Hundreds of those who started during the last summer



BOYS OF KADIAK ORPHANAGE.

more chapels as quickly as possible, for which probably \$3,000 more would be needed.

Does this seem an amount so large as to forbid the undertaking? Must we then say, it cannot be done? Alas that gold should be regarded so dear and human souls so cheap! If there ever was a place where men needed the restraining influences of the Gospel as well as its consolations in suffering and death, that place is the Klondike gold region. And as Baptists we ought to make extra offerings to enable the Home Mission Society, which has ever been foremost in the occupation of new fields, to send two pioneer missionaries thither in the spring of 1898.

Three good men have already indicated their desire to go. They and the Society anxiously await the response of the denomination. Perhaps some one will lead off with a special gift of \$500 or \$1,000 for this purpose.

With improved facilities for going to and fro, that whole region will undoubtedly soon have a large population for at

in an ill-prepared manner for the gold-fields will pay dearly for their temerity, and will be fortunate if they escape with their lives; yet these risks are hardly likely to seriously menace those who start during the coming season, for it is probable that during the next season a vast quantity of supplies will be hurried to the upper waters of the Yukon River by dealers and speculators. Hundreds will go prepared to build and supply houses in which miners and others may lodge, so that however hard this winter may be, the winter that follows is likely, in consequence of the abundance of supplies, to be far from distressful to those who have sufficient means to purchase what they want.

Of course, the magnitude of the movement thither will depend a little upon the gold output that is reported next spring; but if, as now seems not improbable, mined gold to the amount of \$15,000,000 or \$18,000,000 is sent down next season from the upper valley of the Yukon River, the rush of people thither will be so great that even the ample facilities for transportation that it is proposed to have prepared may be strained to their utmost to meet the demand.

Altogether, we are likely to have a curious social and industrial phenomenon exhibited in this sudden settlement, in this far-away country, of a great many thousand people coming from all parts of the world, all drawn by the potent attraction of gold. — *Boston Herald*.

Reindeer in Alaska.

SOME interesting statements relating to the gold region in Alaska and the reindeer experiment there come out in the annual statement of United States Commissioner of Education Harris. It describes in detail the progress of the mining, the growth of Circle City, Dawson, and the Klondike district, the two principal routes, by the way of St. Michaels and Chilkat Pass.

Touching the importance of extending the introduction of reindeer into that Territory, the report says the reindeer stations ought to be able to furnish five hundred reindeer, trained to the harness, at once, for the use of the miners on the Upper Yukon River.

"It is my purpose," the commissioner goes on, "to detail three of the skilled herdsman and thirty trained reindeer to the Yukon region the present summer." If this arrangement is carried out, as instructed, an important experiment will be in progress during the coming year at the gold mines. The plan of the bureau has been to arrange a reindeer express, connecting towns in line from Bering Strait to Kadiak Island. Superintendent of Reindeer Stations Kjellmann last September proved the practicability of this by making a trial trip on this route. Two of his party were able to take the steamer at Katmai, sailing to Sitka in March. This arrangement once completed, it will be possible for business companies in San Francisco and other cities to hold communication with their whaling fleets, during the winter, north of the Arctic circle.

The influx of miners into the Yukon has caused a demand for reindeer for freighting purposes. In the original plan for the purchase and distribution of reindeer, reference was had to securing a new food supply for the famishing

Eskimos of the Bering Sea and the Arctic Ocean region, but it is now found that the reindeer are as essential to white men as to the Eskimos.

The wonderful Yukon placer mines are situated 25 to 100 miles from the greater stream. Provisions brought from the South and landed on the banks of the river are, with great difficulty, transported to the mines, on the tributary streams. Last winter mongrel dogs for transportation purposes cost from \$100 to \$200 each, and freight charges from the river to the mountains ranged from 15 to 20 cents per pound. The trained reindeer make in a day two or three times the distance covered by dog teams, and have the advantage that they can use the abundant moss as food. — *Washington Star*.

Language in Alaska.



THE Chinook jargon or Indian trade language of the North Pacific coast country and the Yukon valley is a strange mixture of several tongues. The Russians, who first settled Alaska, contributed the first foreign words to the native speech. Then came the French and English. The result is the jargon spoken by nearly everybody in Alaska, and by everybody who remains there any length of time.

It is a simple and an easily acquired vernacular, the entire vocabulary consisting of less than nine hundred words. Of course some words stand for many things, and a great deal is left to gesture and expression.

There are more words beginning with the letter "k" than any of the other letters of the English alphabet.

Words beginning with "ke" and "kw" seem to be most generally in use. The native Alaskan calls everybody from the United States "Boston" or "Boston man." A man from Great Britain is "King George," no matter whether he be captain of a man-of-war or a mere scullion on shipboard.

This is probably because people from her majesty's dominions first visited Alaska in the time of one of the Georges. A Frenchman is a "passinooks."

In Alaska, when you are talking to a native about food, it is "muck-a-muck." When you drink water, it is "muck-a-muck-chuck."

A blanket is a "paseesie." In speaking of a wet blanket, one of which may be thrown upon the rising spirits of more than one Klondike gold-hunter, the Alaskan Indian says it is a "pahlt chuck paseesie." When it is dry it is "dely." If you wish to exchange it for some other article, you simply "huyhuy" it.

Some English words are used in the original in the Chinook jargon. The months of the year in which they see the sun up there, they call it the sun, and when they see a ship it is a ship. A stone is a stone to them.

Other words unchanged in the jargon are tea, spoon, soap, smoke, stick, skin, sick, shoes, salt, sail, nose, musket, lazy, house, haul, coal, boat, bed, and a few others.

Some of the words are very similar to those meaning the same things in English. A rope is a "lope." A sailor is

a "shipman." An onion is "la onion." Music is "tin-tin." and amusement in general, including laughter, is "hee-hee."

In Chinook there is only one word used to describe the mind and the heart. Either or both are "tum-tum." When one is grieved, he is "sick tum-tum."

Father and mother are papa and mamma, or "na-ah," respectively. A grandfather is a "chope," an uncle a "tot," a grandmother a "chitish," and a cousin, brother or sister, "kapho," if older than the person addressing them. If younger, they are simply "ow."

God is referred to as "saghalie Tyee," and heaven as "saghalie illahie." When one dies he is "memaloost," and there is no word in the Alaskan vocabulary for resurrection. — *Record*.

A Seal Farm.



APTAIN JOHN SCHOONOVER, of San Francisco, is going to establish a seal farm on Nunivak Island, off the Alaskan coast. He has purchased several thousand acres of land, and will lead the world in an experiment he believes will eventually prove more profitable than a gold mine.

The captain will sail from that city thoroughly equipped for his work, and he will either purchase or catch the live seals at the rookeries, and with these he intends to stock his farm. He will engage native Aleuts to herd and keep the seals after they are transferred to his feeding-ground.

The place he has selected for experiments is very similar to that used by Dr. David Starr Jordan for correcting the young pups on St. Paul Island. A large salt lagoon extends in from the sea and is surrounded on three sides by the rocky coast of the island. The arm that reaches out into the sea is deep, but narrow, and a wire fence will have to be constructed probably fifty or sixty feet under the water. The lagoon will have to be surrounded by a similar fence on the land, for the seals can travel overland with as much ease as in the water.

The question of securing food for the captive seals is not difficult of solution, for the waters all about abound in fish that the seals like. The seals, for that matter, eat any fish that they can capture. The captain will stock his farm with many of the common sea fish; but after the herd of seals increases in number and size, he expects to gather most of the food with nets and seines.

This will then be the most difficult part of the undertaking, and his men will find themselves kept busy all of the time. A good-sized seal requires a score or more of ordinary fish a day, and the appetite increases with the weight and size. But this is about all the care the seals need.

It is also intended to start a sea-otter farm on Nunivak Island. This valuable animal has suffered almost complete extinction in the Bering Sea, and it is feared that the species will soon disappear entirely from any body of water. It is estimated by Doctor Jordan that not more than a thousand sea-otters are left in the oceans, and that these will soon be killed off. — *New York Journal*.

Colored Y. M. C. Associations.



PROGRESS among the colored people is shown by the organization of colored Young Men's Christian Associations. Through the kindness of Mr. W. A. Hunton, of Richmond, their general secretary, we are able to give the general facts about these organizations.

There are sixty-five colored Young Men's Christian Associations in the United States, forty of which are in colleges and normal schools, and twenty in the larger cities. There are three school associations in Virginia, six in North Carolina, and five in South Carolina. Four thousand members are reported. The general movement was started in Norfolk, Va., in 1888. They have two buildings in Richmond, one projected in Norfolk, and one in New Haven, Conn. In cities they have reading-rooms, libraries, and literary societies; in two cities, lecture courses, health talks, bath-rooms, etc. Norfolk has about three hundred active members, and four hundred enrolled.

While the development of the work is not rapid, it is on the whole encouraging. There are not many large cities in the South where such associations can flourish. Even with larger populations and greater resources, many white associations at the North find it difficult to maintain themselves. Much more difficult, therefore, must it be among the poorer colored people. As yet, also, there is difficulty in getting good and capable men for local secretaries. Many of the old preachers do not look with favor upon this movement, and many young men do not appreciate its advantages to them.

It is a lamentable fact that large numbers of colored young men are growing away from the churches, so that unless special efforts are put forth to reach and win them to Christ, they will constitute an increasingly godless and dangerous element in the cities.

The annual meeting of colored Young Men's Christian Associations was held at Shaw University, Nov. 24-26, 1897. At the University a fine room has been fitted up for the uses of the local association, chiefly by the contributions of its members.

A New Departure in Georgia.

FOR several years the colored Baptists of Georgia have been divided into two conventions, between which there has not always been the best of feeling. This division has stood in the way of coöperation in missionary work in that State. It was thought, however, that they might come together in educational work. Accordingly Corresponding Secretary Morgan addressed a communication to the colored Baptists of Georgia, submitting certain proposals concerning an Education Society, and the larger share that the colored Baptists of the State might have in the work of education, both at the two institutions in Atlanta, and in others that have been or may be established. Dr. MacVicar, Superintendent of Education, attended the meetings of both conventions, to explain and advocate the plan, and after full consideration, each body appointed a committee

OUR YOUNG PEOPLE

CONDUCTED BY
ANNA SARGENT HUNT:

Our Girls.



WAY up in the Alaskan country are many young women who are in great need of Christian teaching. We wish our girls would send to our Boston headquarters for the the story of Tashekah, prepared by Mrs. Grace C. Lathrop.

The history of this sorrowful, persecuted girl is often repeated in Alaskan life. Ofdotia, who writes the following letter, is one of our Orphanage pupils who has found Christ. Her picture was in the ECHOES of last February. Her after life will be very different from that of the Alaskan girls who, in Dr. Sheldon Jackson's words, are "crushed by a cruel heathenism, despised by their fathers, sold by their mothers, imposed upon by their brothers, and later ill-treated by their husbands, cast out in their widowhood, living lives of toil, untaught and uncared for, with no true enjoyment in this world and no hope for the world to come."

WOOD ISLAND, ALASKA, Sept. 5, 1897.

MY DEAR MRS. MCWHINNIE: I didn't write to you for a long time. I am going to be baptized this afternoon at three o'clock. Oh, Mrs. McWhinnie, I am so happy I cannot tell you how happy I am. I have been loving Jesus for quite a long time now, but I wasn't baptized, so this morning I asked Papa Coe about it. Papa Coe and Mamma Coe and Mrs. Sanxey spoke to me about it a good many times. I prayed about it for a long time, and this morning I wanted to be baptized. So Papa Coe had a meeting and asked me some questions, and I answered them. There were a good many people who stayed in the church after Sunday school. At first I felt that I couldn't speak, but I got up and talked to Papa Coe. Now I shall help each boy and girl here. I want them to grow up and love Jesus, and tell others about His love, and how He came to suffer for us.

School opened Monday, but I don't go to school. I have to help about the work. I think when some one comes to take Miss Snow's place, then I'll go to school. You see, I want to learn all I can while I am here; perhaps I'll go to Kayak to help the poor Indians, and teach them about Jesus. I want to study hard.

Two more children came on the mail-boat: Sadie and

Lewie. Lewie talks Aleut to me. He knows I understand Aleut just a little bit. Grace and Nellie came back from Kayak, and Mr. and Mrs. Sanxey. Mrs. Sanxey lives across the lake now, but she stays here all day and goes home in the evening after all the little ones are in bed and her work is done. How I do love my own dear teacher!

My father has come back from hunting. He brought my sister a nice doll. I wish you could see my papa and sister. I said that I would send you some flowers, but I can't now, as they are all spoiled. Instead of the flowers I will send you a silver ring which was sent to me from Kayak. One of the Indian women sent it to me. I wonder if you liked the shells that I sent you. Did you? I hope you will write to me. I read the letters over and over again that you wrote me; I never get tired of reading them. I asked Mamma Coe if you'd come to take Miss Snow's place.

I have three pretty little kittens; I wish you could see them. Please tell some of the girls to write to me. I would be very glad to get some letters.

I will tell you something funny. There was a native woman here washing clothes. What do you think she asked for? Why, she asked me to give her a doll! Isn't it funny for a woman to play with dolls?

Alexander told me to-day that he thought it's going to be a very cold winter this year. We are very glad that winter will soon be here; we have lots of fun. We children all love winter. We can skate, coast, and play with the snow.

I call the ice Alaska candy. I do wish you'd come here and spend the winter with us; will you?

I can't think of much more to write, so I will close, hoping to hear from you soon. Please remember me in your prayers, for I am trying to help the children here to give their hearts to Jesus. Good-night, with love,

OFDOTIA DORA BROWN.

MRS. GENUNG, in one of her Alaskan Lessons, gives this description: "Many of the younger women have fair and attractive features; but like some of their more civilized white sisters, many of them paint their faces for the sake of their complexion. The paint, however, would hardly suit the American belle, as it is a mixture of soot and fish-oil, sometimes with vermilion and a blue coloring matter added. They are very fond of ornaments, and, not satisfied with silver bracelets and anklets, some wear a silver button in the under lip, varying in size according to the age of the wearer."



PARISCOVIA.

DO you wonder that the forty boys and girls of the Mission Band in Southington, Conn., feel a sort of ownership in Pariscovia, one of our Alaska girls, whose picture you see above? The cloak she wears is one that belonged to a dearly loved member who "went home" two years ago this month. The cap is one worn by another of the Band, and so, as she stands before them in her comfortable clothing, they feel very glad that their gifts are helping to keep her in school, and they are anxious that she shall grow up to be a good Christian girl, and useful among her people.

The Mountain Gems.

WHAT are they? Perhaps you are guessing that they are pretty stones, sending out all sorts of colors as you hold them in the sunlight. You are wrong, and you are right, for they are not at all stones dug out of the mountain's rocky side, but they are rosy-cheeked, sunny-faced little girls, whose sparkling eyes send out brighter lights than any jewels we ever saw. Where are they? Nestled in Berlin, the youngest city of New Hampshire, where we found them on a recent visit. We told them all about our mission work, and how they could help if they formed themselves into a mission band; and they have done so. And when they asked us to name them, we couldn't think of anything else that fitted them half so well as the Mountain Gems. So reach out your hands, little folks of the older bands, and give them royal welcome, for you will have cause to be very glad that these earnest, active, enthusiastic girls have joined you in your work for the Master.

THE most interesting pair of twins in all Greater New York are from Alaska, and have travelled a good many thousand miles for little tots of their age. They are little brown folks, much the same color as the seals that the fishermen go up to Bering Sea to find. They were born six years ago, away up in Northern Alaska, in a miserable little Eskimo hut. The name of one is Zarsriner, and the other Artmarhoke. Rather heavy names for two such pretty little children. The story of these little wanderers is very entertaining.

One day, after an unusually long spell of severe winter weather — a winter in which the poor in Alaska had suffered greatly from cold, want, and hunger — an Indian woman, with an infant wrapped up in the usual fashion strapped to her back, entered the camp of Miner W. Bruce, at Port Chester, Alaska, where, in 1892, Mr. Bruce had established the government reindeer station. At this place reindeer are brought across from Siberia by the government agents in order to grow large herds of them so that the Indians shall have something to live on.

When the poor Alaska fisherwoman entered the room in which Mr. Bruce was, she placed her baby on the floor. She was almost at the point of starvation, having been several days without food. The first thing done for her was to give her all the good, wholesome, hot food that she could eat. Then came her story in the Eskimo language, which Mr. Bruce understood. This baby, Zarsriner, in the Eskimo language meaning "one of two," was a twin, and there were also other children at home, if that little hole dug in the snow and ice, in which they lived, could be called a home. This mother told Mr. Bruce that she, perhaps, might support one of the babies, but that if she had to keep them both, neither of them could live through the winter.

The result of the talk between the young Boston scientist and the poor Eskimo mother was that he consented to relieve her of a portion of her load of care. He offered to take this little Eskimo baby, have it educated, and when she was old enough send her back to Alaska to be a missionary to her people. At the last it was very hard for the woman to go away and leave the baby, but the promise that it should have just as much and just as good things to eat as Mr. Bruce himself, had its weight, and the mother, looking lovingly at her baby, but not kissing it — for Mr. Bruce says the Eskimos do not kiss their children — went off to her miserable home, and left little Zarsriner with her new guardian.

Mr. Bruce soon came to be very much attached to the little girl. He took her with him everywhere he went, and her name, "one of two," was a constant reminder to him that there was another one left behind. The more he thought about it the more he wished he had the other sister, and so, about a year and a half later, he went back to Alaska, and persuaded the mother to give him little Artmarhoke, the other one of the twins.

It is surely very nice for these little seal-brown sisters to be brought up together. They are just as happy as little

kittens, for Mr. Bruce, and all the learned and elegant people to whom he introduces them, are very kind and good to them. They speak two languages very well. Mr. Bruce always talks to them in Eskimo, so they will not forget their mother tongue.

These funny little twins have very black hair, which reaches down a little below their shoulders, and is worn banged across their foreheads. Their eyes are brown-black, and almond-shaped, like those of Chinese children. Their teeth are so white and even that they look as though a dentist had made them to order. They are very quiet and good girls, and quick to learn anything they are taught.

I am sure all the boys and girls who read this, in their happy Christian homes, will pray to God that these little twin girls from Alaska may grow up to be good and noble women, and be the bearers of much comfort and light to the boys and girls of far-away Alaska, where they were born.—*Louis Albert Banks, in the Classmate.*

OUR little folks will be glad to read the following letter from one of the pupils at the Alaskan Orphanage:

DEAR MRS. MCWHINNIE: I am a little girl, eight years old, but I think I will write you as much as I can. I am up in the attic alone, and I am writing letters on Sunday, and I think it is a very nice day to write letters, and a very nice place, too. The other girls are writing down-stairs.

We have good times in winter. We skate, and I enjoy writing letters to you and everybody, too. We didn't have very deep snow last winter on the ground. We have a horse named Billy. Billy draws us children on the sled in winter, and he works pretty hard, carries stones from the beach, and hauls logs.

Our chickens lay good eggs. Curtis, Mamma Coe's baby, is growing very fast and cute. He tries to talk. You ought to see his picture; he is about as cute as any one of the babies. Mamma and Papa Coe are kind to us children. We scrub and wash the children's clothes and all sorts of work. Maggie, Mary Dusken, and Mary Brown are up-stairs girls, and Ofdotia is sewing girl. Kate, Pariscovia, and I are down-stairs girls, and I like to work very much. Annie is my sister, and I have two sisters away from the Mission.

We like to read in school. Pariscovia, Earl, Claud, Robert, and I are in the second reader and class, and Shurka and Ofdotia are in the first class. This is all I am going to write, so good night.

From MAMIE KEIN.

THE story "A Missionary Doll," in December ECHOES, was taken from *Work at Home*, whose Junior Department has many bright sketches and helpful hints for children in their missionary work.

MAMIE KEIN, in her letter above, said she wished we could have a picture of Baby Coe. We are glad that her wish is realized, and we can look into the children's faces, though we believe if we could see the *real* ones, they would look much fairer than the picture represents them.



CURTIS AND LULU COE.

Mission Band Lesson. No. VIII.

The Kadiak Orphanage.

1. Where is the Kadiak Orphanage located? *Ans.* At Wood Island, Alaska.
2. Give the size of the island. *Ans.* The island is four miles long and two miles wide.
3. Of whom does the population consist? *Ans.* Creoles and Aleuts.
4. What is their occupation? *Ans.* Hunting the sea-otter.
5. What is their religion? *Ans.* Many of them are members of the Greek Church.
6. What place is near Wood Island? *Ans.* Kadiak, the old Russian capital.
7. What are Kadiak and Wood Island? *Ans.* Trading-posts of the North American and Alaska Commercial Companies.
8. What does our mission field include? *Ans.* The region around the Gulf of Alaska, with Wood Island as headquarters.
9. When was the Orphanage opened? *Ans.* July 4, 1893.
10. By whom was it built? *Ans.* The women and children of New England.
11. Who has charge of the Orphanage? *Ans.* Mr. C. P. Coe.
12. How many children are in the Home? *Ans.* Twenty-five.
13. What is the aim of the Orphanage? *Ans.* It aims to have the children under its care so trained that they may become Christians and missionaries among their own people.
14. Who are asked to make the Orphanage their special care? *Ans.* The Sunday schools of New England.

Home Mission Echo

"The country for which I lifted up mine hand to give it to your fathers."

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VOL. XI.

AUGUSTA, ME., JANUARY, 1895.

NO. 1.

ALASKAN HOME LIFE.

The picture below is taken from the eleventh census of the United States. The tenth census describes the houses of the Kenaitze who inhabit the sea coast to the north-east of the Kadiak Islands. They differ much from the homes of other parts of Alaska, many of which are under ground. Built of

around the sides of the room, a foot or two from the ground and wide enough to allow the people to stretch out upon at night, is erected a rude stage. On this staging they lay grass mats and skins for bedding and covering. Dr. Jackson in a report of education in Alaska speaks of the signs of civilization which are seen, as openings are made in the



TAKING THE CENSUS.

logs and roofed with bark, they have a small fireplace with an aperture directly above it in the roof. The door is a low, square hole at one end large enough to admit a stooping person, and a bear skin is usually hung over it, or a plank is placed before it. The floor is generally the natural earth, while

walls for windows, and cook stoves and bedsteads are introduced; while no longer content to eat off the floor out of a common iron pot, tables and dishes, knives and forks are procured, and "store clothes" take the place of the uncomfortable blanket.

HOME MISSION ECHO.

ISSUED MONTHLY UNDER THE AUSPICES OF

The Woman's American Baptist Home Mission Society,

2 A BEACON ST., BOSTON, MASS.

MRS. ANNA SARGENT HUNT, Editor and Publisher,
AUGUSTA, MAINE.

General Officers of the W. A. B. H. M. Society.

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ALL MONEY designed for the work of this Society, orders for leaflets and reports of supplies forwarded to schools and missionaries should be sent to the Treasurer, Miss Alice E. Stedman, 2 A Beacon St., Room 11, Boston, Mass., accompanied by the full address of the person sending it.

Subscriptions for the *Echo* should be sent to the Editor, Mrs. Anna Sargent Hunt, 45 South Chestnut street, Augusta, Me. If the money sent is for renewal of subscriptions, let this fact be stated, and in the case of clubs, let the name of the one receiving the papers last year be plainly given, provided any change in address is to be made.

All other correspondence relating to the Society should be sent to the Corresponding Secretary, Mrs. M. C. Reynolds, 21 Fayette street, Cambridgeport, Mass.

Editorial Notes.

Mrs. Reynolds would be glad if copies of the Second and Third Annual Reports of our Society could be furnished her for important files.

The Woman's American Baptist Home Mission Society will hold a public meeting in Boston early in February. In the evening Dr. Sheldon Jackson will be present. He will give an address upon Alaska, accompanied with the stereopticon. A reception will be given to him after the afternoon meeting. Due notice of time and programme of meeting will be placed in denominational papers, also in the February *Echo*.

The topic for this month is one of vital interest to those who have followed the progress of our work for the Alaskan Orphanage. Two things, as we begin the new year, should be distinctly borne in mind: first, what this special branch of our work

will need during this financial year: second, what part of the needed amount must be raised during the remaining four months to meet our obligations. Mrs. McWhinnie gives us important figures in the Monthly Topic Department. A mental solution of the mathematical problem is not hard to find, but the practical working out will require many an earnest thought, wise plan, and much generous giving on the part of Circles, Bands, Sunday-schools and individuals.

Some of our injunctions may seem needless, but certain experiences lead us in all kindness to ask our friends in sending subscriptions to remember:

1st. To state the fact if money sent is to renew a club of last year.

2d. That the name of the one having the club last year should be clearly stated, if any change in address is to be made this year.

3d. The editor can not be sure, for instance, that Mrs. W. S. Burton, whose name might have been on the books last year, and Mrs. Florence H. Burton who this year subscribes, are the same individual even though the same town is given. Let the initials be given the same as before.

4th. All letters, for convenience in reference and filing, should have the dates written in full and plainly at the upper right hand corner of first sheet. Fashionable conventionalities when applied to business communications are a delusion and a snare.

Reference is made in the Board Meeting report to the present length of our subscription list. That it has not decreased during these trying times, which have so perceptibly affected many a pocket book, and have caused some of our exchanges to report a loss, is a cause of great encouragement. Shall we not, dear friends, make the mutual pledge to do what we can this year to increase the number of subscribers, "you in your corner and I in mine." The report mentioned also states the fact that there were at the end of the *Echo* year, of the individual and club subscriptions expiring in December, but two unsettled accounts (one of these being partially paid at that time, and the other being paid in full during the succeeding week). That this could be said reflects much credit upon the faithful women in charge of the clubs, who, from January to December, have kept in mind Paul's solemn charge to Timothy, "be instant in season, out of season;

reprove, rebuke, exhort with all long-suffering," mentally adding this final clause—and collect the paper money. Seriously, we know that this collection of subscription dues involves much hard work from those who make it a part of their religious duty, and we bespeak for them a prompt attention to the matter of paying the annual twenty or twenty-five cents for the *Echo*. The number of unsettled accounts was reduced this year from the six of 1893 to the two reported. We think our constituency may be pardoned a feeling of pride in the record. Will you help make the report for 1895 read thus,—*a large increase and every account squared.*

DECEMBER BOARD MEETING.

At the Board meeting December 6th, Mrs. Hunt was present and gave the annual report of the *Echo*. It was a clear, compact statement of its financial standing and number of subscribers. Present number 9,592, a gain of ten over last year. Of this number only two clubs have failed to pay for papers. The report showed that in our Editor the Society has one who attends carefully to all things pertaining to her work. It was gratefully accepted. A note of thanks was sent Mr. Hunt for his kindness and assistance in *Echo* work during Mrs. Hunt's long illness last winter. Also voted that the report of the *Echo* should be printed in the annual report of the Society. The regular business, and Alaska report were full of interest. It was voted to send another helper to Alaska in the spring, also to hold a public meeting in the interest of the Society, and Mrs. J. K. Wilson, Mrs. J. McWhinnie, Mrs. C. F. Byam, were appointed committee as to time, place and programme. Confirmations: Miss Belle Pettigrew, as senior teacher in the Training School, Spelman; Mrs. Belinda Farnsworth, Sullivan, Me, Vice President for Eastern Maine; Miss Maria Hopkins, Junior Director for Stonington Union Association in place of Mrs. Geo. Ladd, resigned; Mrs. A. F. Pease of Northampton, Mass., for Westfield Association. McW.

Monthly Topic.

ALASKA.

Those desiring special helps in their Alaska program will do well to remember Mrs. McWhinnie's articles in January, March, June and September *Echoes* of last year, and the letters from Alaska in *Echoes* from the Field in February and August numbers. We find also in our list of publications, which Miss Stedman will furnish to any desiring

them, a list of twenty-one Alaskan leaflets. The cost of these is very little, thirty cents, with postage, covering the cost of an entire set.

We are indebted to Mrs. McWhinnie, Superintendent of Alaska work, for the arrangement of the following material which embodies many facts we need to know:—

Since the beginning of our financial year between eight and nine hundred dollars only have been sent for Alaska. To raise three thousand dollars we should have two hundred and fifty per month. If you are planning to give for this work don't wait until the very close of the year. Your Board must know how well they are to be supported in this mission.

Twice has Dr. Jackson visited the Orphanage this last summer. He writes: "I think that the work on Wood Island is in good shape, only you must not limit them to small numbers. You remember we were a little fearful in the beginning that we could not secure as many as the society wished. The Lord has done better by us than our little faith would lead us to expect. The Home can be filled up and notwithstanding the hard times the society should strain every point to keep it going."

From the officers of the North American Commercial Company upon Wood Island Mr. Roscoe has received constant aid and kindness in the building of the Orphanage, and in all things pertaining to the establishment of our work in that District. The favor and help thus given are very gratefully appreciated by the Woman's American Baptist Home Mission Society.

Through the kindness of Mr. La Tourrette, Home Mission Secretary of Northern California, three barrels of clothing were sent from Oakland late in the season. These have been received and were of great value. The barrel from Boston had not arrived at last writing.

The lamp given by the Primary class, Fairfax, Vermont, was purchased in San Francisco by Mr. La Tourrette and forwarded to the Orphanage this last summer. Our last letter speaks of their pleasure at the gift.

The question is often asked "can we send our money direct to the Orphanage?" In all work of the Society the money should be sent direct to the Treasurer. In the Alaska work it is *unsafe* to do otherwise. The Russian priests have a building which they call an Orphanage, and money thus sent might easily fall into their hands.

Place in your boxes for Alaska, garden and vegetable seeds; send flower-seeds to the children. Buttons of all kinds, shoe-strings, safety-pins, sus-

penders and hose suspenders, pencils, pens, pins, needles, and blocks of writing paper are very necessary articles. Due notice will be given when the boxes should be sent to Boston.

Two new mission lessons are now ready. No. 4, Alaska. No. 5, Missionary Work in Alaska. Send for the small map of the country when you send for the lessons. It will be very helpful. Price five cents.

ALASKA.

Encouragements and discouragements have marked the progress of our Mission during the last twelve months, but we close the year with hearts full of joy and gratitude unto Him who has verified His promise "I will not fail thee nor forsake thee." A brief record of the month will be of interest to our readers.

The winter of 1893 and 1894 was unusually severe. Our missionaries were unprepared for it, and suffered from the cold. From December until March they were "shut in;" in April the first steamer reached Kadiak, and from that time until December we have had regular communication with them. While a great part of the letters refer to the material progress of the work, they also tell of the good results with those for whom the work was undertaken.

First, a few things as to its temporal prosperity. Early in the spring Mr. Roscoe commenced the improvements of the grounds, the putting up of a barn, and other out-buildings and doing things necessary to make this present winter more comfortable than last. All of these buildings have been finished, and painted, the roofs of all painted, to preserve them. A walk has been laid, a well and drains have been dug, a bath-room and wash-room arranged in the wood-house, rain-water from the roof of the house comes down through the gutters, and through a pipe into several barrels in the wash-room and over-flows through a pipe into the drain. New desks have been made for the school-room, thirty cords of wood cut and stored. Mr. Roscoe writes; "The amount of wood we burn is enormous" with so many demands upon him, and the inability to procure aid at the right time the gardening was late, loads of sea-weed were gathered for a fertilizer, and potatoes and other vegetables planted, but because of delay in the work and shortness of the season, these did not mature well, however they had over a ton of potatoes and another year the results will be better. A good cow has been purchased and one ton of hay bought in San Francisco.

During the summer Mr. Roscoe cut several acres of wild grass on the island, a large part of it was spoiled by the rain, but with help he saved and stored in the barn a ton and one half.

Everything being done in such a primitive way, with no horse, no wagon, nor oxen, the hay was

more expensive than that brought from San Francisco, and what is true of hay-making is true at present of all the work. Bye and bye the boys will be large enough to help, indeed they helped this year, but six hundred and forty acres of land cannot be cultivated without proper utensils for the work; in the near future a yoke of oxen and a plough will be necessary. Mrs. Roscoe writes that she has now eighty chickens, that eggs are fifty cents per dozen and chickens one dollar a piece. These will help reduce the living expenses for this winter, and in time will be a source of revenue to the Mission. There is no reason why this mission cannot be made at least partially self-supporting. At present potatoes are imported from San Francisco, but it does not admit of doubt but that they can be raised and sold upon Wood Island. The Mission boys can, as they get large enough, go a few miles away and trap foxes and other animals, all of which can be sold, but it is *pioneer* work now and necessarily expensive, for the foundations must be well laid.

In September Miss Goodchild reached the island, and Nov. 11th, 1894, Mr. Roscoe writes: "Everything is going on smoothly; our winter supplies have been purchased, a good school at our Mission, a good Sunday-school, and everything fixed up comfortably for the winter. Rest assured we shall do everything to the best advantage possible, endeavoring to be economical in our living expenses, and regarding the Society's interest as our own in the Lord's work, and shall aim to do any and all missionary work possible through the winter."

Most of the year it has devolved upon Mr. and Mrs. Roscoe to have the entire care of the teaching, as well as all else pertaining to the work. They have averaged from twelve to fifteen hours per day work, the writing and mending going late into the night. One night at twenty-five minutes of twelve Mrs. Roscoe laid aside her work of darning stockings. "Ida," said her husband, "how many pairs does that make to-day?" "Thirty-eight," she answered.

Added to all their work has been anxiety and trouble from the opposition and persecution of priests, ready at every point possible to oppose and thwart their plans, also threatening their lives. The priests are ignorant of the principles of our government, and the Governor at Sitka told Mr. Roscoe that they had petitioned him for his removal from Alaska. The people too are ignorant and superstitious, and having been so long slaves under Russian rule, they are slow to understand that they are in a free country and have rights of their own.

This simple record tells but little of the hard and faithful work done; could you follow it in all its details, you would fully understand the courage and self-sacrifice of our missionaries in Alaska.

But all this is preparatory to the real object of



ALASKA ORPHANAGE



WINCH DORMITORY, WOOD ISLAND, ALASKA



THE FIRST SLEIGH-RIDE OF THE SEASON — KADIAK ORPHANAGE



Presbyterian Industrial Training School, Sitka, Alaska.

HOME MISSION ECHO.

ISSUED MONTHLY UNDER THE AUSPICES OF

The Woman's American Baptist Home Mission Society.

510 TREMONT TEMPLE, BOSTON, MASS.

MRS. ANNA SARGENT HUNT, Editor and Publisher,
AUGUSTA, MAINE.

Far removed from us as is our Alaska mission, it should never be forgotten. The causes for encouragement and its pressing needs cannot be realized as they would be if our workers were privileged to visit the Orphanage as they do our other schools, but for this very reason they should appeal to us the more strongly. Let every reader note carefully Mrs. McWhinnie's message to us this month.

ALASKA.

We would call the attention of our workers to the need of *prompt* and *generous* contributions for our work in Alaska.

Up to Sept. 1st we had received but seven hundred and fifty-three dollars of the five thousand required for its support. That is, two hundred and twelve dollars less than for the same months last year.

The five thousand asked for Alaska is included in the forty thousand asked by our Secretary for the general work. But the Alaska account is a separate one, and only as money is thus designated can it be placed with it.

We thank God for the signs of promise which have thus far crowned the work. The school year has been a prosperous one. The first Baptist church in the Territory has been organized, and the first Baptist chapel is being built.

Our faithful workers there are toiling bravely and heroically for the advancing of His kingdom.

They are bearing heavy burdens. Let us not add to their cares by failing to provide for their support. We ask your aid in the name of Him whose great loving heart went out to all the earth, longing that all should be saved. Mrs. McWHINNIE.

Cambridge, Sept. 21.



FIRST BAPTIST CHURCH, WOOD ISLAND, ALASKA.

12 Hymn Tune, America

God bless our native land!
Firm may she ever stand
Through storm and night;
When the wild tempests rave,
Ruler of winds and wave!
Do Thou our country save
By Thy great might.

For her our prayers shall rise
To God above the skies,
On Him we wait;
Thou who art ever nigh,
Guardian with watchful eye!
To Thee aloud we cry,
God save the State.

Our fathers' God! to Thee,
Author of liberty,
To Thee we sing;
Long may our land be bright
With freedom's holy light;
Protect us by Thy might,
Great God, our King!

13 Benediction.

BAPTIST MISSION IN ALASKA.

At the annual session of the Puget Sound Baptist Association for 1883 considerable discussion was raised concerning a mission in Alaska.

The North Pacific Coast Convention of the next year passed resolutions for the establishment of such a mission at the earliest practicable moment, and the Puget Sound Association for 1885 unanimously passed the following resolution:

"Resolved, That our Executive Committee be requested to use their best efforts to secure an Alaskan mission, now offered at a small expense, through the aid of the Government and proposed by the Home Mission Society.

"That understanding Rev. J. A. Wirth to be considering the matter of taking charge of such a school, if details can

be satisfactorily arranged, we express our high appreciation of the Christian character, ministerial and educational fitness of Rev. J. A. Wirth for such a work, and express our belief that, should the mission be committed to his charge, the Society will find in him a man of sterling worth, of frugal habits, in whom they can repose confidence for the careful and faithful management of the mission under their direction."

This resolution was forwarded to Dr. H. L. Morehouse, Secretary of the American Baptist Home Mission Society, and Mr. Wirth received assurance of his favorable consideration.

The matter passed by until 1886, when Prof. Wm. E. Roscoe, of Eureka, Cal., received the appointment from Government under the recommendation of Dr. Morehouse, and reported at Seattle some two weeks since to take passage on the Leo, sailing today under charter of the

Government for the special purpose of locating missionaries at different points under the superintendence of Rev. Sheldon Jackson, Government agent for education in Alaska. The coming of Mr. Roscoe and of Dr. Jackson aroused a new interest in Alaska matters, and the friends of Mr. Wirth expressed their regret that he had not been appointed to the work.

At the close of the Sunday evening service at the First Baptist church Dr. Jackson stated that if any means could be found for raising the balance, he would guarantee \$500 for Mr. Wirth's appointment. Immediately \$400 were pledged by Baptists and others of Seattle, and the balance is being raised among personal friends, and he sails today for Kodiak, six hundred miles west of Sitka, as a teacher.

Kodiak is the oldest settlement of Alaska, being established by Gregory Snelikoff in 1784. The first school and the first church building of Alaska were on this island, under the Russian Government. It was the capital until 1832. The people of the Aleutian and Kodiak islands are called "the civilized people of Alaska."

Kodiak has a large church and resident priest; also stores of the Alaska Commercial Company, a deputy collector of customs and a signal weather office. It has over one hundred frame houses. Just north of Kodiak is Afognak island, with an enterprising, industrious population, living in frame houses, dressing like Americans and loving education and music.

It is a bad mark for our boasted American civilization that, while despotism Russia had provided these distant people with schools and churches until our purchase of the country, the United States left this matter entirely neglected for nearly seventeen years, and then at first refused to appropriate the paltry sum of \$15,000 for educational purposes to a country yielding in direct revenue \$300,000 per annum.

The present movement is largely due to the enthusiasm and energy of Dr. Jackson, who first visited Alaska in 1877 as a Presbyterian missionary, and has since worked unceasingly for the development of the educational and religious interests of the country.

The Baptists of Seattle feel very grateful to Dr. Jackson for his effort in behalf of Rev. J. A. Wirth, and will cheerfully bear the expense of the mission for the coming year.

Seattle is largely represented in the present movement, sending five of her citizens as teachers, viz:

Rev. I. Dillor, appointed to Unalaska.

Rev. J. H. Carr and wife, to Unga.

Rev. J. A. Wirth and wife, Kodiak district.

The other members of the party are Rev. Sheldon Jackson, D.D., Government agent.

Rev. L. W. Curry and wife, missionaries at Klavak.

Rev. W. E. Roscoe and wife, Kodiak.

Miss Alice Fletcher, representing the Peabody Museum of Natural History, Boston, Mass.

Miss Kate Foote, correspondent N. Y. Independent.

The party go directly to Alaska, 1700 miles west; thence to Unalaska, Unga, Kodiak, Kilisnoo, Klawack and Sitka.

the mission. July 4th, 1893, the first child entered the Home and at present we have sixteen children, ten boys and six girls, a Sunday-school with an attendance of nineteen, and thirty scholars in the day school. There are three children under three. Two of these were brought there last winter by the poor woman who came so piteously seeking for her children a refuge and for herself a place to die. A number of the older ones have already proved themselves very useful. Ofdotia, the oldest girl, being of great assistance in the Home, and Alexander and others in the outside work. Their improvement in all things is very encouraging. They love to hear about the Saviour, to learn from and read the Bible, and will never tire of hearing Bible stories. The seed is being sown, we believe it will bear abundant fruit. It is, of course, "line upon line and precept upon precept," but thus it is with our own. Those who have been longer in the Orphanage exercise great care over the new comers. Habits of cleanliness and industry are being acquired; as quick to learn as the children in our own schools, they are learning not only from books but from *The Book*. They are fond of singing, have sweet voices, and to-day, not only with their lips, are telling "the old, old story of Jesus and His love," but they understand as never before that His love embraces them, and in heart and life are something of what this means.

In September Dr. Jackson visited the Mission. He brought with him two children, a boy from one of the seal islands, and a girl of thirteen from Unga, one of the Aleutian isles. In Ofdotia's letter on another page you will find an account of the girl; the boy, a lad of ten, could speak neither Russian or English. Of another child Mrs. Roscoe writes, "we have a boy that we call 'Swipes,' he is a loveable child, everybody likes him and he does so appreciate his home here; one day he had been unruly and Mr. Roscoe punished him. He came into the kitchen crying and I said to him, 'It's better at Unga, isn't it, Swipes; the next time the mail steamer goes back you will go, won't you?' 'No! I won't, its bad down there they all gets drunk, and I don't have any shoes or clothes, and I don't have anything to eat either.' So he dried his tears and went off as happy a boy as you please. He thinks a great deal of Miss Goodchild and is her boy; he gets her wood, builds the fire and sweeps the school-room for her and builds the fire in her room, the other children are envious of him." The expenses of caring for these children as the work progresses will be greatly reduced.

Our letters tell of the needs of the work, of the hundreds of homeless, wretched children, half-starved and half-clothed, of the terrible destitution along Prince Williams Sound and Cook's Inlet. For all this misery the Greek Church makes no provision. In all this darkness our mission is the only light and help. These children can in spite

of Russian priests be gathered in. Colonists are coming into these islands, new mines are being opened, industries will be developed. English is rapidly becoming the language of the young people, many of them are losing faith in the Russian church, even refusing in some cases to go to church. The priest is now having trouble with some of his own members. One of them, a Russian, asserting his rights under our flag, the priest led him out of doors by the ear. They are also having trouble over a large house that they built in opposition to our mission, expecting aid from Russia. The project failed and now after seventeen months labor they refuse to give it up to the new priest. A reformation has begun, our success has rendered the priests furious. Now, as never before, is our opportunity.

During the summer Mr. Roscoe at his own expense has visited Sitka that he might see and talk with Governor Sheakley concerning missionary work. Here he met Mr. Tuck of the Methodist Mission at Unalaska, Mr. Peterson of the Swedish Mission at Yakutat and Mr. Tuell of the Presbyterian Mission at Sitka. Inasmuch as the Governor was soon to appoint commissioners who should formulate new laws for the territory, these missionaries had gone to Sitka to confer with him and make statements of their wishes in regard to the duties of deputy marshals in putting children in the Home, also concerning compulsory education in government schools. They had a conference with the Governor and hope for good results from it.

In the last sixteen months the work has steadily increased. We wonder they have been able to accomplish so much with so little help. They tell us of the time required in the care of the house, and in teaching, of their desire to get out into the wretched homes about them and of their inability to do so. They plead earnestly for more help. "It will not be long," writes Miss Goodchild, "before we must have a chapel." That in these Kadiak islands we shall sometime have a christian church we do indeed believe. "In His name" our Woman's Society is working and praying for it.

At the meeting of Directors on Thursday, Dec. 6th, with one accord it was voted that in early spring another helper should be sent to the field. What does this mean? It means an increase of expenses, and this demands an increase of *gifts* and of *prayers*.

During the last month one thousand letters have been sent to superintendents of Sunday-schools, asking for a collection for the work. Some have already responded. We hope we may receive a quick and generous response from all. We know how many appeals are made and how easy it is to place one aside, but we pray you pass not this one unnoticed.

As you read this, go to your superintendent, ask him if he has heard of this work and if he will

present it to the school. If your school cannot give money, write us of your interest in the work. Said a dear sister in Vermont, "Our school is closed; for years I was superintendent, but I am seventy-five years old; that, and ill-health keep me at home, I cannot send money but I am interested in the work and will earnestly pray for it." "Silver and gold had she none," but such as she had she gave, and such prayers, such help we must have in all our work to insure its success. We wish this mission to be the special care of our Sunday-schools. Let it not interfere or take from other gifts. The fields are all white for harvest, you need turn none away. "For all things are yours, and ye are Christ's, and Christ is God's." Let this thought be an inspiration this present year, for better service, increased gifts and deeper consecration.

It is said that in the Yukon river region great excitement prevails over rich gold discoveries, that more than a thousand men are said to be in that region engaged in gold placer mining, and gold to the amount of one hundred thousand dollars was at Unalaska awaiting shipment to San Francisco, also that a new gold mine is being opened at Ongak Bay on the west side of the Kadiak Island.

Dear readers: The Woman's American Baptist Home Mission Society believe that there are spiritual gold mines in Alaska, that upon the Kadiak Island is one in which it is interested; that there are those who shall be our Lord's in that day when He makes up His jewels. Will the women and children of New England by prayers and alms open up this mine and win these gems for the Master's crown?

MRS. JAMES MCWHINNIE.

Cambridge, Dec. 15, 1894.

FROM KADIAK TO SITKA.

WOOD ISLAND, July 21, 1894.

MRS. JAMES MCWHINNIE.

Dear Friend:—I promised to write you something about the country from Kadiak to Sitka.

Leaving St. Paul Harbor we sailed Northeast close by Spruce and Marmot Islands, both of the Kadiak group. Marmot Island is uninhabited, except by one or two white men employed to rear black foxes as the island is said to have been leased for this purpose. Crossing the mouth of Cook's Inlet we encountered rather rough water. Soon we sighted the mainland. Passing along these wild, snow-covered, uninhabited mountains, a run of thirty hours from Wood Island brought us to Nuelhuek in Prince William Sound. This small place contains a post-office, one or two stores and a collection of native huts. I learned that the natives of the various settlements farther up the Sound were only slightly under the influence of the Russian Church, that the priest occasionally passes that way and crosses them and baptizes their babies. The wretched Indian women sell their daughters ten or twelve years old, holding them in no higher esteem than mere chattels.

White men in this section, as elsewhere, have children by native women. I was told of many orphan children utterly destitute.

We left this beautiful harbor and during the next day and a half we steamed down the coast, passing the settlements of Kyak and Yakutage to Yakutat, situated below Mt. St. Elias. At the base of Mt. St. Elias is a glacier fifty miles long running parallel to the coast. It is of ancient formation; at one end a vast amount of earth has accumulated on which large trees are growing. Its progress down to the sea is very slow. I have never seen anything more grand than Mt. St. Elias, generally said to be the highest mountain of North America. From its rugged, picturesque appearance I should think it would be impossible to climb to its top. The whole range of these Alaskan Alps presents magnificent scenery to the eye of the tourist.

This region is the habitat of a rather peculiar bear known as the St. Elias grizzly. Mountain goats are found high up the mountain sides. An Indian went hunting from Yakutat this year and killed forty bears in less than that many days.

At Yakutat I was surprised by seeing a small collection of well-made houses and a swarm of Indians on the beach, who jumped into their canoes and thronged our vessel. I soon learned from Mr. Hendrickson, the Swedish missionary, that several families usually lived in a house on most amicable terms. On our return Mr. Hendrickson showed Mr. Tuek and myself into such a house. It had one very large room down stairs, several cook stoves, and each family had their own corner, bedstead, etc. At either end of the room stood a large, ancient totem pole. The people were cooking meat but seemed pleased to have us call. In fact it was only necessary for me to make known the fact that I was an old friend of Mr. Hendrickson's. One of his church members (a young man speaking English), hearing me state this fact, on my arrival, hurried me into his boat and took me to the Mission, praising Mr. Hendrickson as we went along. At the Mission I had a delightful time for several hours with Mr. Hendrickson and Miss Peterson, then in charge of the Mission.

They have a saw-mill, which is a civilizing factor in promoting the building of the large houses instead of the huts that the natives usually live in. About half of the people are nominally members of the Russian Church. All of them seem interested in their spiritual welfare, but hate to give up their heathen customs. They say the Russian religion is an easy religion, since it allows them to dance and get drunk. Now when they get drunk they seem deeply penitent and cry about it.

You will be interested to know that these missionaries, Mr. Hendrickson and Mr. Johnston, are teaching our doctrines precisely. They refused to baptize children and only administered baptism (immersion) to the adults on good evidence of conversion. The people had seen children sprinkled in Sitka and were inclined to that belief at first. The missionaries are under the auspices of the Swedish Evangelical Mission Society. Owing to the hard times they will not rebuild their large house this year. They now live in the small dwelling house, the first building that they erected. In this they manage to keep a few

children. My heart is with them in their noble work and self sacrifice. Mr. and Mrs. Johnston I had the pleasure of meeting in Sitka. They and their little son, a few weeks old, will shortly return to the Yakutat mission.

From Yakutat we were nearly two days getting to Sitka against a head wind. Below Yakutat there was an almost innumerable number of glaciers. As we got near Sitka the mountains became more densely covered with trees. For several hours we steamed through the straits. Once two deer were seen on the beach close to the vessel. The town of Sitka is beautifully situated. The high mountains back of it and the island dotted bay render it one of the most beautiful places on earth. The town contains two sawmills, a custom house, in which are various offices, two hotels, a Presbyterian church, a Russian church, and various good dwelling houses. The Indian settlement is at one end of the town. I visited some of the houses, among the number that of Princess Thom, who was a passenger with us from Yakutat to Sitka. She is a rather noted character, a shrewd trader. She tried to sell me some of their silver trinkets, a silver ring she wanted to sell for \$1.50; a bracelet for 75 cents. Another Indian woman (Elizabeth) grabbed my hand and pushed the ring on to my fingers thinking to make me buy it.

I learned that the Sitka Training School had taught the boys carpentry, and thus they were able now to build these good houses. This institution I visited several times studying carefully its various departments of work. Mr. Shull, the superintendent, showed me through the various buildings. It was vacation time and the large boys were rafting in logs for wood, salting salmon, etc. I saw the large girls sewing under the directions of Mrs. Wallace. The boys make all the shoes for the school and do some shoe-making for other people. They also make the bread. The large girls seemed thoroughly competent in waiting on the table and doing kitchen work. A steam laundry does the washing. Many of the pupils are earnest christians. The total expense of the school last year was \$27,000.

It is clear that the hard work of these missions should be done by native work. We must strive to train the children to work in our Baptist mission. This takes time. Industrial education means much here. We must give the natives the means of earning a living. Mr. Duncan, the noted missionary of southeast Alaska, has done this. His settlement is the largest town in Alaska now, I am told. Everything is orderly there. They run their mission and ask no help from outside.

It seems a fact that these Indians all respect one chief or head man. For instance in Sitka I heard that they would not obey the U. S. Commissioner and other officials about sending their children to school. Finally the Governor went to their houses and told them to send the children to school, and the school was immediately filled.

They are still very fond of the potlatch dance. While I was in Yakutat they had one. Even while out on the vessel hundreds of yards away I could hear, at intervals, a great stamping and cheering. Mr. Hendrickson explained that some of the Indians had been to Sitka and learned that that was the American style of applause, hence they had adopted it whenever anything witty was said.

Returning on the mail vessel to Kadiak I had the companionship of Mr. Tuck of the M. E. Mission at Unalaska. At Yakutat we were hospitably entertained by Mr. Hendrickson and Miss Peterson, and we shall long remember the ice cream and other good things.

Mr. Tuck was our guest at Wood Island over night. We greatly enjoyed the society of this noble christian, scholarly man. His good wife was alone in charge of their mission during his absence in the States.

Yours in the Master's cause,

W. E. ROSCOE.

AMONG THE CHILDREN.

WOOD ISLAND, ALASKA, Oct. 31, 1894.

My dear Mrs. McWhinnie:—It is late and all the dear children are tucked in their beds, the day's work is over and as I shut my door to-night I feel peculiarly happy. I seem to be saying in the words of the Psalmist, "Bless the Lord, O my soul, and all that is within me bless his holy name." My work is to teach, which means four hours every day in the school-room, then the patching and darning and making over garments until I hear of some little one to be cared for or comforted, and so the days go and not any time to visit outside.

I have great hopes of these children, they are all good, you could not tire them of singing and playing. In the school I have thirty pupils and still more to come. I have six different classes or grades and of course this means work. I love to watch them in the school-room as they are trying to learn, and I try to picture them christian young men and women. I never saw children so fond of music and singing, and I enjoy giving them pleasure in this way. I do love these dear little neglected creatures. There is one boy, about ten years old. I have taken a particular fancy to him; affectionate and mischievous as he can be. His name is "Swipes." He tells me that he is my boy and wants me to have my picture taken with him. I wish you could hear my Swipes sing, he has a lovely voice. I cannot tire him with Bible stories he always says "more." The poor little fellow has a terrible scar on his head where the woman he lived with hit him with a hatchet.

Not only my Swipes is interesting, but almost every one. I would like to tell you about them. I often look out at the houses, or rather little huts, and wish I had time to go out among them. But I cannot do it with all there is to do. There is no way for these people to hear the gospel unless we give it to them. In time we must have a church. This is just the right place for work, and we must by-and-by have a church. We need now another teacher. Every day I ask for more *money*, more *workers* and a *church*. Our Heavenly Father is rich, and we must not be afraid of asking too much.

It is very cold here now, the ice on the lakes is quite thick and the children enjoy skating, sledding and sliding.

We cannot hear from home but once again until next spring. It is very lonely here, but the dear Saviour is with us, and here is a great work to be done for Him. How rich are His promises and I can claim them all.

Yours in His precious love,

LULU C. GOODCHILD.

LETTERS FROM THE CHILDREN.

WOOD ISLAND, ALASKA, June 17, 1894.

Dear Mrs. McWhinnie:—It was a good day to-day and we was burning brush, and Saturday we was cleaning the garden. Our garden is pretty big and it looks good, and I have a little garden of myself and I am goin' to plant some seeds that you sent us. We want a horse here very badly, wont you please send us one and I will be very much pleased. Mr. Greenfield is going to build us a barn, and we have no flag pole. I think I will get one pretty soon.

I hope you are well. I was over to Kadiak yesterday. Dr. Jackson was here with us over night, he came here on the Bear; the Bear came in on Saturday. My father's schooner is recked, and all the men of it came back again. They were among the iceburgs three days. It will be one year since I have been here, in six weeks. There is fifteen of us in the Mission, and there will be more in the next mail boat. I think I will close my letter now. Please excuse me for so many mistakes. The next time I will try and write better.

Yours truly,

ALEXANDER NAOMOFF.

WOOD ISLAND, ALASKA, Oct. 25, 1894.

Dear Mrs. McWhinnie:—It rains to-day, and all the children are in school so it is quiet, and I will write as I have a little time. I am watching the bread. I don't go to school now, I am learning to cook and keep house. Mrs. Roscoe says that I am her right hand. We have a great deal of work to do, and we only have one other big girl, she don't know how to work. When she first came she went to bed with all of her clothes on, and when Mrs. Roscoe told her to get up and undress she would not, and Mrs. Roscoe had to pull her out of bed and take her clothes off. We have to make her wash her face every morning, or she will go to breakfast without washing her face. Mrs. Roscoe gave her a new dress and she wants to wear it every day. I can help darn stockings when I can. We got three barrels from California by the last steamer, we are waiting for the boxes from Boston. One of our little girls, two and a-half years old, cries every morning when she can't have a clean apron. Swipes likes Miss Goodchild awful well, he stays with her lots, and he don't like to have the other children go into her room to see her. I like Miss Goodchild awful well myself, and I take water up in her room.

Well, I think I must close now. Please write to me and tell old Santa Claus to bring me a big Bible.

Good-bye, OFDOTIA BROWN.

ALASKA'S GROWING PROSPERITY.

In his annual report Governor Sheakley emphasizes the fact that Alaska is making rapid progress in civilization and prosperity. During the year the fisheries have been successful, and the mines have yielded a profitable return, while the population has been increased by immigration. Moreover, the manufacture of lumber in the territory has led to a change in the nature of the dwellings in many of the native villages. Dr. Sheldon Jackson reports that the season of 1894 has added the testimony of

another year to the success of the effort to introduce domestic reindeer into Alaska. The animal have taken kindly to the climate and are multiplying. The large quantity of reindeer moss in Alaska is a surprise to the Lapland herders, and the Siberians declare that the food supply is far more abundant than in their native country. In January the first herd of deer will be given out to the natives, the plan being to distribute 100 head among five Eskimos. A demand now comes from miners and traders in the interior for reindeer transportation. "What the camel is to Asia and Africa, and the burro to New Mexico and Arizona, the reindeer will be to the explorer, prospector and miner of interior Alaska," says Dr. Jackson.

Returning to Governor Sheakley's report we find that education in the territory is spreading and an increased government appropriation for the school is earnestly recommended. The United States supports fourteen day schools and fifteen mission schools, while the Greek Church of Russia maintains six additional schools. The great drawback to the higher advancement of Alaska is the hold which the liquor traffic is gaining. Efforts to suppress it have met with little success and liquor are imported, landed and sold without stint in every white settlement. This evil counterbalances the results of missionary work in many cases.—*The Congregationalist*.

Echoes from the Field.

For lack of space we can only give items from each school report for the month.

Morning Star Mission.—The Chinese boy, and also a man were baptized Dec. 2.

Mather School.—The family plan being so well adapted to the needs of the girls two distinct households have been organized. More school books are needed. The destitution caused by last year's cyclone makes the girls unable to bring home products for the table, hence the wants of the school are greater than ever.

Allendale.—Adelaide, the pupil of whom Miss Owen wrote in September, has returned and is a real inspiration to the new girls. The boys have been busy making new bed frames, tables, cutting wood, drawing water, keeping the grounds neat, and scrubbing floors when extra work was required. Many boarders will come after Christmas, and single sheets, comfortables, knives and forks will be needed.

Spelman Seminary.—The Missionary Training Department is doing excellent work. The Volunteer Mission Band aims to raise fifty dollars during the school year, to be divided equally between Home and Foreign Missions. The Congo Mission Circle is active. The school prayer-meetings are very helpful. Children's papers and books are needed for distribution among the people.

Voices

from the

Northland



TOTEM POLE
(Heathenism)



OUR BOYS AT KADIAK
(Christianity)

PUBLISHED BY THE
Woman's American Baptist Home Mission Society
510 TREMONT TEMPLE, BOSTON
1898

VOICES FROM THE NORTHLAND



1 Organ Voluntary.

2 Chorus BY THE SCHOOL

3 Responsive Bible Reading.

Supt. And he spake this parable unto them, saying.

School. What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness and go after that which is lost, until he find it.

Supt. And when he hath found it, he layeth it on his shoulders, rejoicing.

School. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost.

Supt. I say unto you that likewise joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons, which need no repentance.

* * * * *

Supt. Either what woman, having ten pieces of silver, if she lose one piece, doth not light a candle and sweep the house, and seek diligently till she find it?

School. And when she hath found it, she calleth her friends and her neighbors together, saying, Rejoice with me; for I have found the piece which I had lost.

Supt. Likewise, I say unto you there is joy in the presence of the angels of God over one sinner that repenteth.

School. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal.

All. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.

* * * * *

4 Prayer.

5 Acrostic BY SIX SCHOLARS

6 Singing — HYMN *Tune, Jerusalem the Golden*

Our country's voice is pleading,
Ye men of God arise!
His providence is leading,
The land before you lies;
Day-gleams are o'er it brightening,
And promise clothes the soil;
Wide fields for harvest whitening,
Invite the reaper's toil.

The love of Christ unfolding,
Speed on from east to west,
Till all, His cross beholding,
In Him are fully blest.
Great Author of salvation,
Haste, haste the glorious day,
When we, a ransomed nation,
Thy sceptre shall obey.

7 The Country BY TWO SCHOLARS

8 A Talk with the Alaskans.

FIRST PART TWO SCHOLARS

SINGING BY THE CONGREGATION.

The morning light is breaking,
 The darkness disappears;
 The sons of earth are waking
 To penitential tears:
 Each breeze that sweeps the ocean
 Brings tidings from afar
 Of nations in commotion,
 Prepar'd for Zion's war.

SECOND PART. TWO SCHOLARS

SINGING BY THE CONGREGATION.

| | |
|-----------------------------------|-------------------------------|
| He comes with succor speedy | O'er every foe victorious, |
| To those who suffer wrong; | He on His throne shall rest; |
| To help the poor and needy, | From age to age now glorious, |
| And bid the weak be strong; | All blessing and all blessed. |
| To give them songs for sighing, | The tide of time shall never |
| Their darkness turn to light, | His covenant remove, |
| Whose souls, condemned and dying, | His name shall stand forever; |
| Were precious in his sight. | His great, best name of Love. |

THIRD PART THREE SCHOLARS

No. 3.

[After the reading of the fifth verse, let the first and second verses of "The Ninety and Nine" be sung by a chorus of voices in the distance, and at the close of the reading, let the third and fifth verses be sung.]

No. 5.

[Upon the platform, printed in large letters, should be the word ALASKA, each letter of this motto covered by a separate slip of white paper. As each child steps forward and announces her letter, she should tear the paper from the corresponding letter in the motto, and then, turning toward the audience, tell for what her letter stands and the item connected with it. Or, the letters, made of cardboard, can be hung around the neck. The six girls can go on the platform together, and as each one announces her letter, the card can be turned disclosing the letter.]

A stands for Aleut, a people whose prayers
 Ne'er ascend to the Father above;
 Whose hearts, filled with ignorance, sin and despair,
 Know not of the dear Saviour's love.
 Distant islands their home, and stern Russia's decree
 And her priests are the teachers they know;
 Superstition and sin, gaining strength every day,
 But add to their sorrow and woe.

L stands for the light we are trying to send,
 With its message of love and good cheer,
 To brighten the lives of these distant Aleuts,
 To gladden their homes, sad and drear.
 Our missions and schools, as they labor each day,
 Carry forward this gospel of light,
 Teaching freedom from sin, God's forgiveness and care,
 Breaking down superstition's dread might.

Still another large **A** — and this brings to your mind
 The word Arctic, a name we apply
 To this land of Aleuts, with its fierce, bitter cold,
 Causing natives to perish and die.
 Here one cannot say, as the last setting rays
 Proclaim the day's race has been run,
 "Daily tasks now are o'er, night is fast drawing near ;"
 'T is the land of the midnight sun.

S stands for the seals, whose rare, costly fur
 Has brought to this country a gain
 Of vast thousands of dollars. We have killed them till
 now
 Very few in the country remain.
 The rivers here, too, bring us plentiful stores
 Of the salmon, found thick in their streams.
 These are sources of wealth, vast, abundant and sure,
 Not delusions, or vain, idle dreams.

And **K** stands for Klondike, a name so well known,
 That 't is useless to tell you to-day
 Of the thousands who 've gone to face famine and death —
 Yea, many have died by the way.
 Great visions of wealth, many fields filled with gold,
 Just "Klondike" will bring to each one ;
 We carry them rum, and we capture this wealth, —
 Can we ever repay the harm done? *lie*

This last letter **A** now discloses the land,
 Our subject of thought and deep prayer ;
 Are you ready to help with your silver and stores
 To tell them of Christ's loving care?

You have learned of their riches—our country's great
 gain
 From these people just living next door ;
 You know of our work, of our methods and plans, —
 Are you ready to do any more?

No. 7. The Country-Exercise. (By two scholars.)

[Let two girls ask and answer the following questions.]

Question. What is the area of Alaska?
Answer. It has an area of 580,107 square miles, more
 than all the United States east of the Mississippi and
 north of Georgia and Alabama.
Ques. How is it divided?
Ans. Into Sitkan Alaska, Central Alaska, and Arctic
 Alaska.
Ques. What is the population of Alaska?
Ans. The population of Alaska is 35,000, divided into
 Eskimos, Aleuts, and Indians.

No. 8. A Talk with the Alaskans.
 (By seven scholars.)

[The first girl represents Sitkan Alaska. When she
 has finished, the question is asked her, What are
 Totems? After the answer, the second girl speaks
 for missions in Sitkan Alaska, after which the first
 verse of "The Morning Light is Breaking" is sung by
 the congregation. (This will be more effective if the
 organist does not play the hymn through, simply gives
 the chord.) Then follows the second part, followed by
 singing by the congregation.]

First Girl. —

My people are called Thlingkets [Klinket]. They
 live on the islands and adjacent coasts of Southeastern
 Alaska, as far north as Mt. St. Elias. Upon these
 islands are mighty forests. We are divided into ten
 clans. We used to dress like the Indians of the plains,
 but now we dress very much like the white people. Our
 articles of food are fish oil and seal. In the summer, we
 take our canoes and go from place to place hunting and
 fishing, returning home in cold weather. We bury our
 dead in a coarse mat or skin, and place them in a sitting
 posture on an elevated box. Witchcraft and sorcery and
 the medicine men have great power over us. Our land
 is the land of the Totems.

Ques. What are Totems?

Ans. Totem poles are immense cedar logs, carved
 from top to bottom with combinations of human and
 animal features. Biographies carved in wood, rather
 than written in books.

Second Girl. —

My people are the Sitkas, one of the Thlingket clans.
 Years ago a good man found me and placed me in a
 school which the Presbyterian women of the United
 States had established at Sitka.

He told me our land had been bought by a Christian
 nation called the United States; that for years we had
 been neglected, but now we should have schools and
 teachers, and learn of the true God. The man was
 Dr. Sheldon Jackson, the first missionary to Alaska.
 He placed me in a school. That was twenty-two years
 ago, now we have eleven of these schools in our part
 of Alaska, and Christian churches. Many of my people
 have become Christians.

SINGING — *One Verse.* "The Morning Light is Breaking."

Third Girl. —

My people live in Arctic Alaska, and are called Eski-
 mos. They are mostly savages, and live in houses built
 partly under ground. The Presbyterians have given us
 a mission and a school, but we have to get up in the
 night to go to school, for the winter term is one long
 night. We have a mail but once a year. The Congre-
 gational mission and the reindeer station are in Arctic
 Alaska.

Fourth Girl. —

Our home is on the long chain of islands which extend
 almost across the Pacific Ocean to Japan. We dress in
 American garments and our women study the fashion
 plates, and try to imitate them. Methodist Christians
 have given us a Home and schools. We have no trees
 in our country, those are only in Sitkan Alaska. North
 of us are the famous seal islands and northeast are the
 Moravian missions.

Fifth Girl. —

Have you heard of the Kadiak Islands in Central Alaska? The people of these islands are called civilized Eskimos, because they have adopted the manners and customs of the Russians, who have lived among them one hundred years. Some of the people have good homes. We were once industrious and cared for our families; but the Russians taught us to love liquor, and the Americans taught us how to make it, and now we spend our money for rum, and we are poor and miserable, and our children are worse than orphans.

Sixth Girl. —

Twelve years ago, two teachers came to our island and opened a school. They said that the Great Father at Washington sent them. The Russian priests forbade our going to school. They said we belonged to them. The teachers told us of Jesus Christ, and that unless we believed on Him we should be lost. These teachers staid but a few years with us and returned to their homes.

Seventh Girl. —

Five years ago, one of them came back, and said the Baptist women and children of New England were so full of pity for us, that they were going to build an orphanage, and care for the orphan boys and girls on our island. They have done this, and we have a pleasant Home and good teachers, and we have a beautiful little chapel, and a Sunday-School. They have cared for over thirty children. They teach us to work, and tell us of Christ. We want to know more of Him, that we may tell the good news to our people. Ours is a land of sunshine and of flowers, but a land of darkness, for ours is the only mission in eleven hundred miles. The American Baptist Home Mission Society has a mission at Skaguay, twelve hundred miles across the gulf of Alaska.

No. 9. Our Gold Mine.

(By one of the older scholars.)

You have heard of the famous gold mines in Alaska, away in the frozen north, in search for which many have *lost* their lives. But our mission at Wood Island (one of the Kadiak group) is a gold mine where people *find* life. But it takes money to work it, and to care for the children, the Home and the Church.

We need five thousand dollars annually. The Woman's American Baptist Home Mission Society seeks to have the New England Sunday-Schools, by an annual collection, support the orphanage. The shares in our mine are one dollar each. Our teachers are working it faithfully. Will you help?

For thirty years the United States have robbed the Alaskans. The seal on their islands, the fish in their rivers, the gold and silver in their mountains have enriched others. We have stolen their treasures. Will you help us carry to them the greatest treasure, the Pearl of Great Price?

No. 10.

What if your own were starving,
Fainting with famine and pain,
And yet to know
Where golden grow
Rich fruit and ripened grain;
Would you hear their wail,
As a thrice-told tale,
And turn to your feast again?

What if your own were thirsting,
And never a drop could gain,
And you could tell
Where a sparkling well
Poured forth melodious rain;
Would you turn aside,
While they gasped and died,
And leave them to their pain?

What if your own were darkened,
Without a cheering ray,
And you alone
Could tell where shone
The pure, sweet light of day;
Would you leave them there
In their dark despair,
And sing on your sunlit way?

What if your own were prisoned,
Far in a hostile land,
And the only key
To set them free
Held in your safe command;
Would you breathe free air,
While they stilled there,
And wait and hold your hand?

They are not your own, you answer,
"They are neither kith nor kin";
They are God's own,
His love alone
Can save them from their sin.
They are Christ's own, —
He left His throne
And died, their souls to win.

No. 11.

[Let those who are to take the offering come forward, and wait while the pastor repeats a portion of Scripture on giving. When they return with the offering, let the pastor, in a short prayer, consecrate the gift to the work in Alaska.]

Our Gold Mine.

Reading — "Our Own."

Offering for Baptist Work in Alaska.

Baptist 1880
Missions 1892
in Alaska



BY MRS. JAMES McWHINNIE



ALEUT CHIEF OF WOOD ISLAND.

Woman's American Baptist Home
Mission Society

510 TREMONT TEMPLE, BOSTON, MASS.

1898

Price 2 Cents

Puget Sound Association, and, in 1884, at the North Pacific Convention, and were forwarded to the Society, urging them to undertake the work, recommending Mr. James Wirth as missionary, and urging his appointment, and promising, as far as possible, his support.

At this time missionary work was done through the government schools. Different denominations were allowed to commission government teachers, and, in connection with teaching, they could do some missionary work.

Nothing was done by the Baptists until July, 1886, when Prof. W. E. Roscoe, having been appointed as government teacher at Kadiak, he was commissioned by the American Baptist Home Mission Society, and his salary paid by the government. On his way to the field, with

BAPTIST MISSIONS IN ALASKA.

From 1880-1892.

In 1880, the attention of the Baptists of the United States was directed to the need of missionary work in Alaska. At that time, Dr. Sheldon Jackson, Commissioner of Education in Alaska, met, by appointment, the secretaries of different denominations in New York City, to confer with them as to establishing missions in the territory. By mutual consent, the region from Mt. St. Elias around the Gulf of Alaska, including the Kadiak Islands to the Shumagin Isles, was assigned to the Baptists. No regular work was undertaken until 1886. In 1881, Baptists of the Pacific Coast petitioned the American Baptist Home Mission Society to establish a mission in Alaska.

Dr. Morehouse, the secretary, replied: "It is simply impossible for the Society to do this unless larger contributions are made for the work. How long shall we rest under the reproach of not doing our duty to the heathen at home?" Again, in 1883, resolutions were passed at the

other teachers, under the care of Dr. Jackson, they stopped at Seattle, where a meeting was held Sunday evening in the First Baptist Church.

The coming of Dr. Jackson and these missionaries revived interest in Alaska, and much regret was expressed that Mr. Wirth had not been appointed. At the close of the service Dr. Jackson stated that if four hundred dollars could be raised, he would guarantee the remaining five hundred dollars for Mr. Wirth's appointment. This was immediately pledged by the Baptists of Seattle, and Mr. Wirth was appointed government teacher, and later commissioned by the Home Mission Society.

In September, 1886, the steam schooner "Leo" sailed from Seattle with nine missionary teachers under care of Dr. Jackson, to establish schools in Alaska. They went equipped to toil among the natives, to be cast off from civilization for many months. Provisions were provided for a year, and with furniture and food they embarked upon the little vessel. No vessel to-day leaves our ports for the gold fields of Alaska but much notice is taken of its departure; but few knew of this expedition, or marked its progress.

It was the intention of Dr. Jackson to build for each teacher a school and a small residence, but the government appropriation was so small it could only pay the teachers' salaries.

September 26, Professor Roscoe and wife were landed "through the breakers" at Kadiak, the old Russian capital, and a school was opened. Mr. and Mrs. Wirth were located at Afognac, an island north of Kadiak.

For two years the Woman's American Baptist Home Mission Society employed Mrs. Roscoe to do missionary work among the natives. In 1890, Mr. Roscoe was compelled, by the ill health of his wife, to resign. Mr. and Mrs. Wirth remained until 1889. Mr. Nicholas Faodor, a converted Russian, served as government teacher at Karluk, on the western side of the island, from 1890 to 1892; and his wife as missionary of the Woman's Society. Mr. C. C. Solter succeeded Mr. Roscoe at Kadiak, but was not

The action of this church gave an impulse to work, toward which the hearts of New England women had already turned, and, in December, 1891, the Board unanimously voted: "That the Woman's American Baptist Home Mission Society should establish an Orphanage in the Kadiak District, Alaska, said Orphanage to be located on Wood Island, unless otherwise directed." Plans were immediately devised to raise the amount required for building. The ready and generous response to the call for money proved that the Orphanage met the sympathy and co-operation of our workers. From the "Plank and Shingle" Card devised by Miss M. C. Evans, of Jamaica Plain, \$3,500 were raised, and January, 1893, the Treasurer reported \$6,125 for the Orphanage.

commissioned as missionary. From 1886 to 1892, the work was almost entirely under the care of the government. These teachers had all urged that the hope for the natives was with the children; that contact with our civilization had made of the men habitual drunkards, of the women prostitutes, and of the children orphans; that the orphaned, destitute waifs should be placed in a home, that an orphanage should be built where, in addition to intellectual and missionary teaching, they should be taught industrial work.

In response to Mrs. Roscoe's letters to the Board of the Woman's American Baptist Home Mission Society of New England, telling of the degradation, misery, and idolatry at Kadiak, and in response to Dr. Jackson's urgent appeal for a home, the Board, in 1889, voted to send, as soon as possible, a missionary to that far distant field. It was clearly understood that missionary work in the beginning meant at first the building of an orphanage.

In the spring of 1890, Dr. Jackson preached the First Baptist Church, Cambridge, Mass., and in a vivid manner told of the need in Alaska; and urged the building of a home. At the close of the address, a collection was taken amounting in all to one hundred dollars. This was given to the Woman's Baptist Home Mission Society as the first one hundred dollars for an orphanage in Alaska. Later two hundred dollars more were added to the amount.

Arrangements were made with Mr. Lemuel C. Arthur, of British Columbia, to purchase lumber, to charter a vessel, and to transport the frame of the building to Kadiak. At that time, only government steamers and vessels of the North American and Alaska Commercial Companies had communication with these islands. They ran only from May until October. By the time the lumber reached the island, the last steamer had gone, and regular communication was closed for the year. The following had been accomplished in 1892. The building material had reached Kadiak, where it was properly stored. Professor Roscoe had been appointed by the Woman's American Baptist Home Mis-

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sion Society to go to Alaska as soon as communication opened, and over \$6,000 had been contributed for the work.

The following letter from the head of the Greek Church at Kadiak showed that the influence of the Orphanage was already felt.

KADIAC, ALASKA, 30, 1892.

To the Women's American Baptist Home Mission Society:—

The Society of the Russian Greek Orthodox Church is about to build a Home in Kadiak for the care and education of orphans and poor children. Understanding that you have lumber on Wood Island which you are not using, and as we require some for the building, we wish respectfully to invite your co-operation in our undertaking by donating or selling us at a moderate price said material for building, or assisting the work in any way your Society may see fit. We are building a school on Wood Island for the education of children in both English and Russian, and we intend the Home in Kadiak to be for poor children in this portion of the country, whatever religion.

F. A. S. HARTYSH, Vice-Pres.,
Priest of the Russian Church at Kadiak.

This letter shows the opposition of the Russian Greek Church to Protestant work in Alaska, but it also proves that our enemies as well as friends believe in the influence this Home would have on the future of Alaska.

CAMBRIDGE, MASS.

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KADIAC

ORPHANAGE.

1893—1898.

133
THE CRY OF THE ALASKAN CHILDREN.

BY DR. JAMES MCWHINNIE.

Far from the islands of Behring's dark sea
Comes the sad cry of the children to me,
Wandering, homeless, friendless, forlorn,
Lightens their darkness no ray of the morn;
Lambs that the Lord came from Heaven to save,
Hear their sad wailing borne over the wave:
"Long is the darkness that over us lies,
When shall the dawn of the morning arise?"

Once we had plenty, the sea was our store;
Seals and the walrus came thick to our shore;
Now they are going, we follow their fate,
Haste, lest your aid be forever too late;
Save our dark race from the grave of despair,
Hear our entreaty, oh, answer our prayer!
Low on the sand by the storm-beaten graves,
Kneeling we call to you over the waves.

"Pity the orphans whose land they have sold,
Fatherless, motherless, starving, and cold,
Give to us by the crumbs you let fall,
Help, in the name of the Father of all;
Give to us, starving in body and soul,
Alleviate our poverty, grant us your dole,
Ye, whom our mines have enriched with their gold,
Give, ye, whom our furs cover warm from the cold.

Out of our misery gather us in,
Give us a refuge from suffering and sin.
Lead us where we, lost from the Good Shepherd's fold,
Gather us in from the rain and the cold,
Tell us of Jesus, and teach us to pray,
Tell us of Heaven, and show us the way;
Then shall our song be heard over the waves,
Blessing and glory to Jesus who saves."

Tune: "Angel of Peace."

Woman's American Baptist Home
Mission Society,

510 TREMONT TEMPLE, BOSTON, MASS.
1898.

Price 2 cents.



COTTAGE, CHURCH AND ORPHANAGE, KADIAK.

3

KADIAK ORPHANAGE.

The lumber for the Orphanage reached Kadiak in the fall of 1892. Six thousand dollars was paid for the material and its transportation to Kadiak. Work was done on a greater portion of the material, and everything arranged so it might go up as speedily as possible.

Mr. and Mrs. Roscoe reached Kadiak April 9, 1893. Wood Island, a small island between Kadiak and Afognak, was chosen as the proper site for the orphanage. It was the headquarters of the North American Commercial Company, who from the first were friendly to the work, and it was less under the influence of the Greek priests than Kadiak. The lumber was removed across the bay, and the work commenced. The bitter opposition of the priests and the drunkenness of the workmen greatly hindered the work, but by the help of workmen in the employ of the Commercial Company it was so far advanced that, June 24th, Mr. Roscoe moved into it, and July 4th, he received into the home the first child, Alexander Naomoff.

The orphanage is a two-story building with pitched roof, and a gable at each wing. The extreme front covers 60 feet, the main building 30 x 40 feet, the right wing 30 x 25 feet, the left 18 x 25. The floor space of each story covers 2,150 feet, and is thus divided: The main building contains an office opening from the hall; back of the entrance hall a dining-room, kitchen and storeroom. At the right of the entrance

trance is a schoolroom 20 x 25 feet, and this can be enlarged by opening doors into the front hall and dining-room. The left wing contains two large rooms.

Upon the second story are a number of chambers, also a large dormitory for the girls in the main building, and for the boys in the right wing. Above the second story is a large attic, which can be divided into eight good-sized rooms as needed. The partitions between the rooms are constructed of two thicknesses of matched boards with felt between. In April Miss Carrie Currant was appointed teacher, reaching Wood Island in August, but ill health forced her to return home in December.

December 19th there were eight children in the home, boxes and barrels of supplies had been sent from New England, a beautiful flag by Mr. Upham, of the *Youth's Companion*, an organ by Colonel Estey, of Brattleboro, and a large boat suited for Alaskan waters by the King's Daughters, of the First Church, Cambridge, and 1893 closed with bright prospects for the coming year.

The winter of 1893 and 1894 was unusually severe; our missionaries were unprepared for it, and suffered much from the cold. In the spring a barn and other outbuildings were put up, desks made for the school-room, and thirty cords of wood cut and stored. An attempt was made at gardening, loads of seaweed were gathered for a fertilizer, and potatoes and other vegetables planted. The season was short and but a ton of potatoes matured; several acres of wild grass were cut and a ton and a half of hay stored in the barn.

In June 1894, Miss Lulu C. Goodchild reached the island, having been appointed teacher in May. The close of 1894 found things moving on smoothly, — a good school, a good Sunday-

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school, and everything fixed comfortably for the winter. Sixteen children were in the home, an attendance of nineteen at Sunday-school, and thirty at day school.

Most of the year it had devolved upon Mr. and Mrs. Roscoe to have entire care of the teaching, as well as all else pertaining to the work. They averaged from twelve to fifteen hours per day of work, the writing and mending going late into the night. One night, at twenty-five minutes of twelve, Mrs. Roscoe laid aside her work of darning stockings. "Ida," said her husband, "how many pairs does that make to-day?" "Thirty-eight," she answered.

Added to all their work had been anxiety and trouble from the opposition and persecution of priests, ready at every point possible to oppose and thwart their plans, also threatening their lives. The priests were ignorant of the principles of our government, and the Governor at Sitka told Mr. Roscoe that they had petitioned him for his removal from Alaska. The people, too, were ignorant and superstitious; and, having been so long slaves under Russian rule, they were slow to understand that they were in a free country and had rights of their own.

Mr. Roscoe having gone to Alaska to superintend the building of the orphanage, he asked, in the summer of 1894, that he might be relieved as soon as his successor could be found. In May, 1895, Rev. Curtis P. Coe, of Arizona, was appointed to succeed Mr. Roscoe, and Miss Hattie Snow, of Chicago, was appointed teacher. Mr. and Mrs. Coe reached the field June 5, Miss Snow, September 2, and Mr. Roscoe returned to California in August, 1895. He had had two and one-half years of hard pioneer work, reaching Wood Island very early

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in the spring of 1893, landing there with none to welcome him, and with but a miserable shelter for himself and family. Against opposition and persecution he removed the building material for the orphanage across the bay from Kadiak to Wood Island, and thence across the inland lake to its present site. He cared for the homeless almost before he had a shelter for his own. Whatever success has or may in the future crown our work in Alaska, to Mr. Roscoe and his faithful wife must great praise be given.

At the close of 1895 there were twenty-three children in the home. Mr. Coe said of them, "We find them affectionate, kind, willing, happy, and in a number of cases attractive." He emphasized the great need of a chapel. Although the orphanage was so arranged that religious service could be observed, the natives called the Americans "heathen" because they had no church. The North American Commercial Company, through its agent, and endorsed by the firm in San Francisco, offered to give the land for a chapel and the board and labor of workmen. The way was not clear at that time to accept the offer.

The older natives of Alaska speak Russian, and in the fall of 1895 Mrs. Coe started a night school, that the natives might learn English. The first Sunday in December, 1895, preaching service commenced on Wood Island, and April 1, 1896, service was held at Kadiak, the old Russian capital, and continued every other Sabbath, unless bad weather made crossing of the bay impossible. An old dance hall was given free of charge.

The gardening this year was better than previous years. Five tons of good hay were cut, but the rain made it only fit for bedding. It had, however, been proved conclusively that

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good potatoes, radishes, lettuce, turnips, and cauliflowers could be raised on the island. The older boys had assisted in outside work, and also in discharging vessels, thereby earning a little money, which was placed to their account.

July 26th, the Wood Island Baptist church was organized with five members, and the offer of the Commercial Company having been accepted, work was commenced upon the chapel September 26. Mr. Coe built for himself a cottage but a short distance from the orphanage. May 2, 1897 the chapel was finished, the first service held in it, and communion observed.

The church is a building 26 x 38, consists of a room 26 x 26, a small room 12 x 20 and a tower. It is painted white, with green trimmings, the interior light blue, with light stone trimmings. June 27th Miss Snow was compelled by ill health to leave the mission, and July 28th Miss

Goodechild was married to Mr. Sanxeye of the Commercial Company.

August 17 the bell for the chapel, the gift of the Wood Island Sunday-school, arrived, and was put in place. In the early fall the oldest girl, Ofdel Brown, was baptized, and a number of other children have asked for baptism.

Early July efforts commenced to secure help; diligent search was made, in which we were greatly assisted by friends in San Francisco, but not one could be found, and the fall of 1897 found Mr. and Mrs. Coe alone in the charge of the home and with thirty children to care for.

Convinced that the real lifting of the natives must come as the result of preaching Christ, and anxious to go among the homes of the people and into the mining camps around

Cooks Inlet, Mr. Coe urged that an industrial teacher might be appointed to care for the orphanage, and so relieve him to do missionary work.

For this purpose Mr. and Mrs. Geo. Hill, of Tacoma, Washington, were appointed in April, and are now on their way to the field. Miss Alice Thompson, of Douglass, Alaska, in place of Miss Snow, resigned, has been also appointed. The government will this year establish a school upon Wood Island, and to this Miss Alice Fulcomer, of Crete, Nebraska, has been appointed. A loom has been this spring sent by friends in New Jersey, in order that the older children may be taught the art of weaving, for we must not only under God Christianize these children, but they must be given the knowledge of caring for themselves.

During this last winter Mr. Coe has been studying the Russian language, and at present is able to converse a little and read Russian. The natives under the influence of the Greek church attend its service, but understand not one word. By learning the language, Mr. Coe will give them the gospel in its purity and simplicity.

We enter the sixth year of our work in Alaska with a song of thanksgiving to Him who has hitherto led us, and confident that the work which He has begun He will perfect.

CAMBRIDGE, MASS.

Missions in Alaska

BY MRS. JAMES McWHINNIE



Presbyterian Church at Juneau, Alaska

Woman's American Baptist Home
Missi Society

510 TONT TONT BOSTON, MASS.

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Price 2 Cents

MISSIONS IN ALASKA.

"Missionary work in Alaska is usually in the nature of schools and orphanages. Many of the teachers in the schools reported as missionaries are supported in whole or in part by Government, but in religious service represent the denomination whose commission they bear." At the present time there are twenty-seven Protestant missions in Alaska.

The first meeting in the territory for Christian worship was in the spring of 1876, when some Christian Indians removed from Port Simpson, B. C., to Fort Wrangel, a military station in Southeastern Alaska. Later, Rev. Mr. Crosby, of the Methodist mission at Port Simpson, visited the mission and took measures for securing a church. In 1877, Dr. Sheldon Jackson, the pioneer of Christian missions in Alaska, was sent out by the Presbyterian Board to locate missions in the territory. Mrs. McFarland, of Portland, Oregon, accompanied him. The mission undertaken by the Christian Indians was placed in charge of Mrs. McFarland. This was the beginning of Presbyterian work, and from 1877

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to 1885 they rapidly established missions in Southeastern Alaska.

Our government has divided Alaska into seven civil districts. We can better understand the location of mission stations if we divide it into three districts.

The first or Sitkan district comprises the islands and narrow coast line from British Columbia to Mt. St. Elias. In this district the Presbyterians have eight flourishing stations, located as follows: Fort Wrangel, Klawak, Saxman, Jackson, Sitka, Hoonah, Juneau, and Haines. Juneau is the outfitting station for those entering the Yukon gold fields from the east, and Chilkat or Haines is but a few miles from Chilkoot Pass. They have also a mission at Fort Barrow, in the extreme north of the territory, three hundred miles north of the Arctic Circle. Their central mission is at Sitka, where they have an orphanage, hospital, industrial training school, and the only trade school in the territory. Two boys and four girls have been sent East from the Sitka Training School, for education. The girls to the seminary at Northfield, Mass., and the boys to Carlisle. The native church at Sitka numbers six hundred. They have also a station at St. Lawrence, an island in the Bering Sea, almost under the Arctic Circle. The Quakers have a mission at Douglass Island, and at Kake in the Sitkan district; and at New Metlakahla on Annette Island, in the extreme southeast, is an inde-

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sion at Ft. Adams and at Anvik, on the Yukon, and at Point Hope, two hundred and fifty miles north of Bering Straits. At Cape Prince of Wales, on Bering Straits, the American Missionary Association (Congregational) has a mission.

"In the fall of 1894, the Government gave this station one hundred and nineteen head of reindeer. During the past spring seventy-eight fawns were born to the herd, of which seventy-one lived; at the present time the herd numbers one hundred and seventy-one. The reindeer were cared for by one experienced Siberian and five native Eskimo boys, ranging in ages from fourteen to nineteen. Until April these herders lived in a log house seven miles north of the village, and since then they have lived in a tent. The winter was unusually severe, and on several

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pendent mission of William Duncan, which in 1888 was removed here from British Columbia.

The Central or Aleutian district includes the second, third, fourth, and fifth civil districts, or the country from Mount St. Elias, around the Gulf of Alaska, including the Kadiak, Aleutian, and Seal Islands, and the country around Bristol Bay and Norton Sound. In this district are located, first, the Swedish mission of Yukatat, near Mount St. Elias, then the Baptist mission on Wood Island, one of the Kadiak group, and a distance of ten hundred miles from Yukatat. The Baptists have a large orphanage, and in July, 1897, the first Baptist church was organized, and in May, 1897, the church building was completed. The Baptists have this spring appointed a missionary to Dyea, a town not far from Juneau, in the Sitkan district.

The Methodists have a mission and orphanage at Unalaska and Unga, two of the Aleutian Isles (from Unalaska a number of boys have been sent to Carlisle), and a mission and church at Skaguay, near Chilkoot Pass.

The Moravians have four stations between the Bristol Bay region and Kuskokim River at Bethel, Carmel Ougavig, and Quimnehaha.

The third or Arctic Alaska comprises the sixth and seventh civil districts, or the valley of the Yukon, and all north of it to the Arctic Ocean.

The Protestant Episcopal church has a mis-

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occasions when blizzards were raging the herd or parts of it were lost; but when the weather cleared up the missing ones were always found. Early in the winter of 1894, the natives seemed much interested in religion, so much so that a letter was sent to the Swedish Evangelical missions on Norton Sound, inviting some of them to visit and help conduct a revival meeting. They responded by sending, in March, the Rev. David Johnson, who held special meetings for several weeks, with the result that a number of the Eskimos renounced their heathenism and accepted the religion of their teachers." — *From Dr. Jackson's report.*

The Swedish church has mission stations at

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Unalaklik on Norton Sound, and at Golovin Bay, one thousand miles from their eastern station at Yukatat.

Roman Catholic missions in the territory date from 1886. Their priests entered the Yukon valley by way of Juneau, and located at Nulato, three hundred and fifty miles from the mouth of the Yukon. They have five stations between the Yukon and Kuskokim Rivers, and at Juneau and Sitka on the coast.

The English Episcopal church has stations on the Yukon, just over the boundary line in British Columbia. The Russian church established missions and schools immediately upon entering the country, especially along the southern coast, with one at St. Michaels, one on the Yukon, and one on the Kuskokim.

Although few Russians are left in Alaska, the Czar of Russia, as temporal head of the Greek church, maintains seventeen churches and ninety-two chapels in Alaska.

Missionary work in Alaska is a problem peculiar to itself. The stations are from four thousand to six thousand miles from headquarters, many of them hundreds of miles apart. With some of the stations we have postal communication but seven months in the year, north of the Arctic Circle but once a year. Of the thirty-six thousand people in Alaska, not over two-thousand speak the English tongue. The greater portion of the people are uncivilized. They must be taught honesty, chastity,

the sacredness of the marriage relation, everything that ennobles and elevates a race. This must be done through the children. We must educate and, under God, Christianize them, and Christianity must be accompanied by some means of caring for them and supplying their needs. Our schools, homes, and missions are the forces which, under God, shall transform these people. By these, the degraded native shall become the intelligent citizen, and witchcraft and sorcery, with their cruel practices, shall yield to the gospel of our Lord.

CAMBRIDGE, MASS.



The Cry of the Alaskan Children.

BY DR. JAMES MCWHINNIE.

Far from the islands of Behring's dark sea
Comes the sad cry of the children to me.
Wandering, homeless, friendless, forlorn,
Lightens their darkness no ray of the morn;
Lambs that the Lord came from Heaven to save,
Hear their sad wailing borne over the wave:
"Long is the darkness that over us lies,
When shall the dawn of the morning arise?"

Once we had plenty, the sea was our store,
Seals and the walrus came thick to our shore;
Now they are going, we follow their fate,
Haste, lest your aid be forever too late;
Save our dark race from the grave of despair.
Hear our entreaty, Oh, answer our prayer!
Low on the sand by the storm-beaten graves,
Kneeling we call to you over the waves.

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Pity the orphans whose land they have sold,
 Fatherless, motherless, starving and cold,
 Give to us only the crumbs you let fall,
 Help, in the name of the Father of all;
 Give to us, starving in body and soul,
 Pity our poverty, grant us your dole,
 Ye, whom our mines have enriched with their gold,
 Ye, whom our furs cover warm from the cold.

Out of our misery gather us in,
 Give us a refuge from suffering and sin.
 Lambs are we, lost from the Good Shepherd's fold,
 Gather us in from the rain and the cold,
 Tell us of Jesus, and teach us to pray,
 Tell us of Heaven, and show us the way;
 Then shall our song be heard over the waves,
Blessing and glory to Jesus who saves."

Tune: "Angel of Peace."

HOME MISSION ECHO.

ISSUED MONTHLY UNDER THE AUSPICES OF

The Woman's American Baptist Home Mission Society.

510 TREMONT TEMPLE, BOSTON, MASS.

MRS. ANNA SARGENT HUNT, Editor and Publisher,
 AUGUSTA, MAINE.

June

1896

GLIMPSES
 OF THE
 WORK AND
 WORKERS
 OF THE
 WOMAN'S
 AMERICAN BAPTIST HOME MISSION SOCIETY.



MRS. ANNA SARGENT HUNT
 VICE PRES. & EDITOR ECHO



MRS. M. G. REYNOLDS
 COR. SEC.



MRS. ALICE B. COLEMAN, PRESIDENT



MISS GERTRUDE L. DAVIS
 TREAS.



MRS. JAMES McWHINNIE
 SUPT. ALASKA WORK

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TIDINGS FROM ALASKA.

The readers of the *Echo* will be glad to know that April 28th brought us letters from Alaska. They came via San Francisco, but from this time until October we shall have monthly mail via Sitka.

The letter was written April 9th. The winter had been "enjoyable," the cold not very severe, the thermometer but once or twice registering lower than ten degrees below zero. Skating was in order from December 1st until about January 15th, when the ice was covered with snow too deep to permit being cleared. The winter was a very busy one for all. The children have made good advance in their studies. The girls have taken lessons in learning to make and mend their clothes, and the boys have used their spare time in cutting wood for next winter's use. Thanksgiving day they all started in their boat for a trip around the island but the surf was so high they abandoned the boat and had a picnic on shore.

They had a *Christmas eve* entertainment, when the school-room was crowded. The program was prepared by Miss Goodchild and successfully carried out by the children. The room was trimmed with flags, evergreens and scripture texts. In the front of the room was a tree filled with "seasonable fruits." Every one present received a gift through the kindness of the U. S. Commission and Commercial Companies.

The childrens' gifts from the Mission Bands and the teachers in the Orphanage, were reserved to place in the stockings which were laid upon their respective school desks that night. After breakfast Christmas morning the children were admitted, and Mr. Coe writes: "I wish you all might have seen the surprise and delight on the happy faces."

Christmas night the agent of the Commercial Co., Mrs. Ezekiel, gave a magic lantern exhibition before a room full of children and of natives.

Mr. Coe told the children he had five dollars which he should divide among the twenty-three children; that they could do just what they wished with it. He told them also of the work of our Society, and that it aided other children in the South and in Mexico, and asked if they would prefer to have their money all for themselves or to give some to help others. Every hand went up to divide it, and so there comes to our treasury this month one dollar and fifty cents for the Boarding School in Mexico, from the children in the Orphanage, and one dollar for Foreign Missions. And Odotia Brown also adds a dollar for the Baptist Church in Alaska.

We told you in January of the North American Commercial Company's offer of aid if we would build a chapel. At our April Board Meeting it was voted to accept the offer and to instruct Mr. Coe to build a chapel on Wood Island. This we believe is advance in the right direction and means more fully the message of Salvation to the poor

natives. It means the breaking away from the rites and superstitions of the Greek Church and the hastening of the time when for the Alaskans the day shall dawn and the day-star arise in their hearts.

For us it means more *consecrated gifts*, more *earnest prayers*.

The money comes *very slowly* into our treasury. We must have more than we have had of late. The gifts of April and May of 1896, for Alaska, are far behind those of the same months last year. Do not delay until fall, but in these coming summer months aid us in the work.

Dear friends, "we shall pass through this world but once; if therefore, there be any kindness we can show, or any good thing we can do any fellow human being, let us do it now; let us not defer nor neglect it for we shall not pass this way again."

Mrs. JAMES McWHINNIE,
Cambridge, May 18th, 1896.

HOME MISSION ECHO.

ISSUED MONTHLY UNDER THE AUSPICES OF

The Woman's American Baptist Home Mission Society.

510 TREMONT TEMPLE, BOSTON, MASS.

MRS. ANNA SARGENT HUNT, Editor and Publisher,

September AUGUSTA, MAINE. *1896*

GOOD NEWS.

The following note tells us of the fulfillment of the long-cherished hope of many interested in our Alaskan mission.

The First Baptist church in Alaska was organized Sunday morning, July 26th, at Wood Island, Alaska. Rev. Curtis P. Coe, who was afterward called as pastor, presiding. Six members constitute the church, which will be known as the Wood Island Baptist Church.

Afternoon services were held; preaching by Rev. R. B. Dunmire (Crozer, '95) of Karluk, Alaska; after which the Lord's supper was celebrated, which was very impressive. At a later hour a meeting was called for the election of officers.

We hope soon to have our chapel, and that many souls may be won to the Kingdom.

LULU C. GOODCHILD, Church Clerk.

Home Mission Echoes
November ALASKA. *1896*

In August, Mr. Coe, with Mr. Dunmire, government teachers at Karluk, and the older boys in the Orphanage, went to the fishing grounds and caught twelve-hundred salmon, many of which they salted and dried.

Another time they went with the Alaska Commercial Company's fishing crew. They caught over four-thousand salmon, which the Alaska Company threw out on the Wood Island beach for the families of the native men in their employ.

One of our mission children returned recently to the school after a long absence. Many of her

school-lessons were forgotten, but she could correctly repeat all of the sixth chapter of Matthew. of 1897, we shall have to wait until that time to learn if the supply met their needs."

Sunday July 26th the Lord's supper was celebrated at the Baptist Church, Wood Island, Alaska.

The United States Commissioner, who was present with his wife, said that it was the most simple and impressive Communion Service he had ever seen. At its close the children gathered around the teachers with eager questions, as "Why did you do it?" "What does it mean?" "Tell us all about it;" and very joyfully they explained its meaning.

HOME MISSION ECHO.

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MRS. ANNA SARGENT HUNT, Editor and Publisher,
dec AUGUSTA, MAINE. *1896*

ALASKA.

Mrs. McWhinnie's annual letter to our Sunday Schools has gone out upon its Mission. May the appeal it contains bring much money to the treasury for the Alaskan Orphanage. The letter has as its heading the prettiest representation of the building we have ever seen. Nestling among the snow-laden spruces it looks as if set down among a host of beautiful Christmas trees. We can almost imagine we are walking through the white door-yard repeating to our selves Madame Swetchine's saying, "Let your lives be pure as snow-fields where your footsteps leave a mark but no stain." We doubt not this is the teaching that the hitherto uncared for little ones of the home are receiving.

The Alaska Committee have arranged a very pretty calendar which we shall have for sale early in December. It has upon it a fine picture of the Kadiak Orphanage. The price of it will be ten cents, and the postage one cent. We hope every member of our Circles and Mission Bands will purchase one or more. It will help on the good work.

COM.

Mrs. Gooch of Cambridge sends the following note for the satisfaction of all those who have so generously contributed supplies for our Alaska Mission:

"In a letter received from E. C. Cox of the North American Commercial Company of San Francisco is the following statement: 'The case of goods shipped September 11th, for which you enclosed bill of lading, has arrived and been forwarded to Mr. Coe. The two large cases of June 15th were also shipped forward.' As the letters from our Mission will not be received until early in the spring

Mrs. Gooch also sends a message to the young people which will be found in their department.

A WORD FOR ALASKA.

The Woman's American Baptist Home Mission Society has this month sent a letter to every Sunday School Superintendent in New England, asking for a gift to the Alaska Mission.

Its aim is to secure an annual gift from every Sunday-school. Last year two hundred and sixty-five schools responded, but two hundred and sixty-five is a small proportion of our one thousand schools. Can we not this year secure twice that number? In order that we may, will every Director and President of Circles add their influence by personally calling their Superintendent's attention to our request?

Any information or leaflet upon the subject will be gladly forwarded from the Rooms. We will also send the Alaska mite-box or envelopes to any school desiring to use them to secure a collection.

Up to November 1st we had received but \$1,094 for Alaska, \$2,906 must be received before April 1st, 1897, to secure the required four thousand dollars.

The Society began the work in Alaska, believing the Lord would lead the way from the Orphanage to the church and chapel. *He has done so.* The church has been organized, the chapel is building. Let us honor our Lord with a thank-offering for His goodness.

The children gave us great help and encouragement in building the Home. We appeal to them now to help us maintain and strengthen the work.

MRS. JAMES MCWHINNIE.
Cambridge, Nov. 16th.

THE OUT-GROWN SKATES WANTED.

Many of our young people have gladly sent money for the Alaskan Orphanage, and perhaps they have come to think of the children there as very unlike the little ones of New England, imagining them to be always behaving themselves properly in the day schools or demurely studying their Sunday school lessons.

Now, because they are connected with one of our missions, they are in no way different by nature from those we see about us every day. They enjoy the same summer pleasures and the same winter sports that make our own children so happy, and we want to help them be light hearted and to provide ways for them to develop physically as well as mentally and spiritually. Mrs. J. G. Gooch sends a question and suggestion which should be heeded:—

"I take this opportunity to ask, if there are young people in our Sabbath Schools who have out-grown their skates and would like to send

them to the children of our Alaska Mission, will they kindly forward them to my address, 1 Putman's Ave., Cambridge, Mass., in the spring, and they will be sent out in the first box of goods leaving Boston in May next, and will be ready for another Autumn, as their skating time ends by the first of December."

FUTURE OF ALASKA.

The popular idea of Alaska is that it is icebound during nine months of the year and that only the miner and fisherman are attracted to it. F. E. Bowers, one of the returned California prospectors, who had poor luck, describes the Cook Inlet country as a grass region as good for cattle and sheep as Montana. He says that he saw thousands of acres of meadow covered with red-top grass as high as his head, and these river meadows are so level that a mowing machine could be run all over them. The climate he found no severer than that of Idaho or Montana, where cattle run on the range all winter. At Kuding Island he found horses and cattle which had fattened on the rich grasses. What he saw led Mr. Bowers to predict that a few years would see southern Alaska one of the great live-stock districts in this country, thus aiding to make true that glowing picture of the manifest destiny of the great northern territory which Seward painted over thirty years ago.

We may count our possessions by millions, and yet be very poor if we have no treasure laid up where moth and rust cannot corrupt.

510 Tremont Temple, Boston, Mass., November, 1898.

TO THE SUPERINTENDENTS, TEACHERS, AND SCHOLARS OF OUR SUNDAY
SCHOOLS:

Dear Friends:

We send you the following appeal from our teacher in Alaska. We send with it our program for an Alaska Concert. It has been prepared believing it will help our Sunday schools to secure their *annual* gift for this work. Will you not use it and forward your collection as early as possible? The programs, and any information or leaflet upon the work, will be gladly furnished by

Mrs. James M. Whinnie.

Alaska, October, 1898.

Dear Fellow Workers:

We who are striving to win souls for our Master amid the destitution of Alaska sincerely appreciate your good will, thoughtfulness, and assistance of the past.

Without your aid the original Baptist work in Alaska, and the only evangelical work for the one thousand miles and more between Yakutat and Unalaska, would have been forced out of the field. Your prayer and financial assistance have sustained it more than five years. Its success has justified its establishment and maintenance.

We now have twenty-six children under our control — children who would otherwise have received no moral or religious training.

Recently in prayer-meeting, when I asked for all who love Jesus to stand, nearly every one above eight years of age stood to testify his or her love for our Saviour.

We have not reached the point where we wish to deprive you of your part and interest in this glorious work. The work is yours. We are your partners. It is ours to wage the warfare, 'tis yours to furnish the munitions of war. We need you more than ever before. The fact that we need improvements is proof that we are alive.

We ask and expect greater things of you, and we will faithfully strive to perform our part towards doing greater service for our Lord.

May God bring a greater blessing to you because of your desire to have a part in sending his light into benighted Alaska.

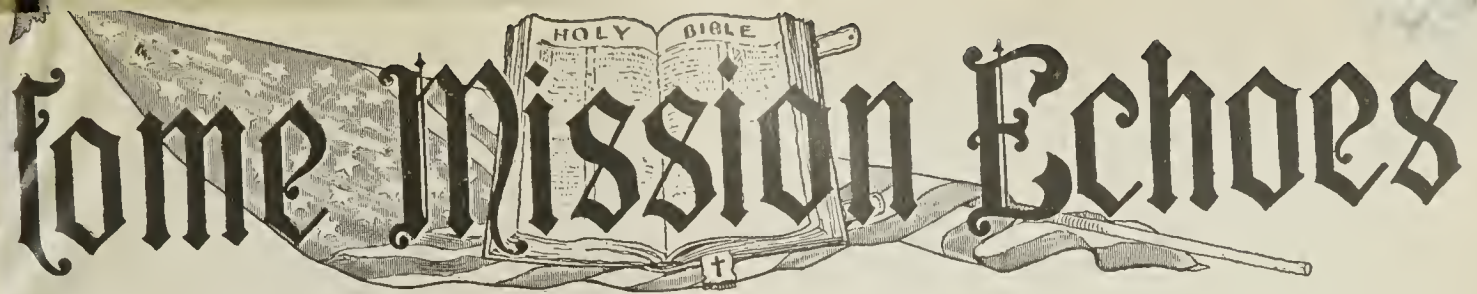
Sincerely yours,

CURTIS P. COE.

All contributions should be sent to the Woman's American Baptist Home Mission Society,
510 Tremont Temple, Boston.

GERTRUDE L. DAVIS, *Treasurer.*

Home Mission Echoes



"Our Echoes roll from soul to soul,
And grow forever and forever."—Tennyson.

FEBRUARY, 1899.

No. 2.

III.

Woman's American Baptist Home Mission Society.

Editorial.

IN whatever part of our land the flag of the United States floats, it is an emblem of undisputed authority. It means "protection to life, liberty, prosperity, and the right to worship God in accordance with the dictates of conscience." It promised this to the people of Porto Rico, when at noon on the eighteenth of last October, it was raised at San Juan. It means this in Cuba and the Philippines,

and when, on the eighteenth of October, 1867, it floated for the first time from the walls of Baranoff Castle, Sitka, it promised to the people of Alaska the same prosperity and protection as citizens of the United States that it now promises the people of Cuba and the Philippines.

Has the promise been fulfilled? Have the inhabitants of Alaska been protected, their needs met, and their industries husbanded? Alaska has been in the possession of the United States thirty-two years, yet the Governor of the Territory bewails the fact "that the natives are not citizens, are not allowed to purchase land, take up mining rights, become pilots, or do other things that citizens of the United States are entitled to do."

For all these years the Alaskans have been our national property—not shackled as were the slaves in the South, they come and go as they like, but nevertheless slaves, and under the bondage of ignorance, superstition, and an alien government. To-day ten thousand children in Alaska have no school home, and our government, while it receives millions into its treasury from Alaska, appropriates but a few thousand dollars annually for educational purposes in that vast land. Instead of protecting, we have robbed the natives of their industries, enriched ourselves with their property, and left them to perish. We have been careful to make laws and treaties to protect the seals, but no laws or treaties to protect the lives of the people until but thirty-five years ago, and remain.

Our civilization has made of the men drunkards, of the women prostitutes, and of the children orphans." For ten years no gospel message told them of salvation through

Jesus Christ, and at the present time the Czar of Russia appropriates more money for the religious work in Alaska, than all the Protestant denominations of Christian United States.

It has been said that "October 18th ought to be a great day for Porto Rico and Alaska," because that date marks their union with the United States. We believe it does mean the dawn of a brighter day for Cuba and Porto Rico, for our flag and army of occupation will be supplemented by the work of the missionary; but, after the experience of thirty-two years, can the Alaskans say Oct. 18, 1867, was a great day for us?

Will they not say, Are the fish in our rivers, the gold in our mountains, our furs and our seals, of more value than we ourselves? Yet the Alaskans are *our own*, under our flag, and the stars on the blue field of that flag promised them the same care and protection that it now promises our new colonies, and a nation that can give of its treasure and its life to relieve suffering in neighboring islands, should see to it that suffering is relieved and life protected in that part of its own land over which its flag has floated for thirty-two years. Possession means responsibility, and as Christians we are responsible for the true emancipation of these people, and that must come through the gospel of our Lord. His banner must wave over every corner of our land.

It is now six years since His banner was lifted, and the Baptist Mission and Orphanage were established at Wood Island, Alaska. In that time over fifty children have been inmates of our Home. A church has been organized, a chapel built, the gospel has been preached, a weekly prayer-meeting and Sunday school held. Like the mission at Sitka, our mission is a House of Refuge, a Place of Hope, for the poor natives of that coast.

For three years and a half Rev. C. P. Coe has labored faithfully among the natives at this place. Since Jan. 5th he has been in New England visiting many of our churches; he will remain until Feb. 5th. As you read his account of the work on the following pages, may you be inspired to do more and better work for his Master.

But two months of our fiscal year remain. Our receipts for the general work and for Alaska must greatly exceed those of the last months, or we cannot redeem pledges made at the beginning of the year. Loyalty to our King means readiness for His work, and the work calls for advance all along the line. Are you ready to go forward?



AS this number of the ECHOES goes to press, Mrs. Reynolds is in Mexico. She had the privilege of spending Christmas with her sister in Los Angeles, California, and of having several days of rest in that delightful place. The latest letters received were written from Los Angeles. Thence, a three days' journey took her to her first stopping-place in the great republic of Mexico, and, at this date, she is undoubtedly in Mexico City.

After leaving Mexico City, Mrs. Reynolds will visit our mission stations in San Luis Potosi, Monterey, and Montemorelos, and then a two days' journey will bring her to New Orleans, from which point will begin her visits among our southern schools.

• • •

It is with sincere sorrow and sympathy that we record the death of the only son of Mr. and Mrs. George A. Hill, who are now in our Orphanage at Wood Island.

Their son enlisted in the army and went to Manila from Seattle. He returned to this country, and died too late for his parents to be notified this winter. Not until in March or April will Mr. and Mrs. Hill know of the loss they have sustained. May our God give them grace to uphold them in their sorrow.

• • •

A FAITHFUL Chinese helper in a California town said: "You Americans have had so much Christianity all your life, you do not know what it is worth; while we poor Chinese have so little Christianity we know what it is worth, and want all the rest of our people to have it."

• • •

WE are on the eve of the fiercest battle that has ever been waged by Mormonism against civilization. The organization was never so strong, so well equipped, so impregnably entrenched, so entirely united, so triumphant as to-day.

REV. W. R. CAMPBELL.

Salt Lake City.

• • •

THE destitution among the Klondike Indians, owing to the advent of white men, is alarming.

The Chilkat Indians are being decimated by starvation because the game is being driven away by the advance of civilization. Indians have to go many days from the villages before they can secure game, and on their return often find their children or their wives dead from want of food.

The fishing has also been ruined, white men placing traps at the head of rivers and killing the fish with dynamite.

Vancouver, B. C., Jan. 1st.

Such is civilization (?) in advance of Christianity.

• • •

No trees of any kind grow on the islands or Alaskan peninsula west of Kadiak Island. To secure a Christmas tree for the Jessie Lee Home (Methodist), Unalaska, Miss M. E. Mellor, government teacher, wrote to Mr. Coe. The tree was sent on the last mail boat of the season in October.



TO make our record of events connect with the record of last year, it is necessary to go back to October of 1897.

The last letter quoted says: "The lake is frozen and the boys are skating." (Oct. 21.) Shortly after that date, however, the weather moderated, so that by Thanksgiving there was water on the ice. Skating was continued, however, until nearly Christmas, but at that time the lakes were perfectly free from ice. About Jan. 1, 1898, the weather turned cold—the most severe weather of the winter was four *above* zero—and by the middle of February we cut and stored ice fourteen inches thick. The ice went out again for the last time about the first of April.

Thanksgiving was observed pleasantly. Each child told in our prayer service what he or she was thankful for, and the New England partners were not forgotten at this time.

A week before Christmas, as we sat at the dinner table, Claud rushed to the door, and said: "Papa Coe, Fayda is through the ice." Before he had finished speaking I was out and running down the hill. People were congregating on the opposite side of the lake, and around it I went. After some minutes the boy was fished out by Mr. Peter Perrin, with a boat hook. We worked hard for about half an hour before we were satisfied that he was safe. A crew of four rowers went to Kadiak for the doctor, returning in forty minutes—a four-mile row in a rough sea—besides securing the doctor. The boy did not even have a cold, but the incident closed the skating until everything was perfectly safe again.

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We had a gift for every one on the island. Our children received rubber boots, mittens, suspenders, hoods, caps, handkerchiefs, stockings and socks, shoes, hair ribbons, dolls, candy and nuts. Many of these were received in mission boxes from Boston. Southington, Conn., sent a gift for each child.


Our holidays were followed by Russian holidays, which come twelve days later, following the Gregorian calendar.

In accordance with the statement from letter of July 16, 1897, we tried for a well on the top of the hill back of the mission, and found good water in abundant supply. Pipes were laid down the hill, and the pressure is sufficient to siphon the water down the hill and raise it to the second story. Here a large cask is placed for cold water. Under this in the kitchen we had arranged a large coal oil tank, 110 gallons, for a hot-water tank connected with the range. Pipes lead from the cold-water tank to washhouse and kitchen. Now we have hot and cold water *a la* civilization.

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Notes.

S this number of the ECHOES goes to press, Mrs. Reynolds is in Mexico. She had the privilege of spending Christmas with her sister in Los Angeles, California, and of having several days of rest in that delightful place. The latest letters received were written from Los Angeles. Thence, a three days' journey took her to her first stopping-place in the great republic of Mexico, and, at this date, she is undoubtedly in Mexico City.

After leaving Mexico City, Mrs. Reynolds will visit our mission stations in San Luis Potosi, Monterey, and Montemorelos, and then a two days' journey will bring her to New Orleans, from which point will begin her visits among our southern schools.

. . .

It is with sincere sorrow and sympathy that we record the death of the only son of Mr. and Mrs. George A. Hill, who are now in our Orphanage at Wood Island.

Their son enlisted in the army and went to Manila from Seattle. He returned to this country, and died too late for his parents to be notified this winter. Not until in March or April will Mr. and Mrs. Hill know of the loss they have sustained. May our God give them grace to uphold them in their sorrow.

. . .

A FAITHFUL Chinese helper in a California town said: "You Americans have had so much Christianity all your life, you do not know what it is worth; while we poor Chinese have so little Christianity we know what it is worth, and want all the rest of our people to have it."

. . .

WE are on the eve of the fiercest battle that has ever been waged by Mormonism against civilization. The organization was never so strong, so well equipped, so impregnably entrenched, so entirely united, so triumphant as to-day.

REV. W. R. CAMPBELL.

Salt Lake City.

. . .

THE destitution among the Klondike Indians, owing to the advent of white men, is alarming.

The Chilkat Indians are being decimated by starvation because the game is being driven away by the advance of civilization. Indians have to go many days from the villages before they can secure game, and on their return often find their children or their wives dead from want of food.

The fishing has also been ruined, white men placing traps at the head of rivers and killing the fish with dynamite.

Vancouver, B. C., Jan. 1st.

Such is civilization (?) in advance of Christianity.

. . .

No trees of any kind grow on the islands or Alaskan peninsula west of Kadiak Island. To secure a Christmas tree for the Jessie Lee Home (Methodist), Unalaska, Miss M. E. Mellor, government teacher, wrote to Mr. Coe. The tree was sent on the last mail boat of the season in October.

Events of the Year at Kadiak Orphanage.



O make our record of events connect with the record of last year, it is necessary to go back to October of 1897.

The last letter quoted says: "The lake is frozen and the boys are skating." (Oct. 21.) Shortly after that date, however, the weather moderated, so that by Thanksgiving there was water on the ice. Skating was continued, however, until nearly Christmas, but at that time the lakes were perfectly free from ice. About Jan. 1, 1898, the weather turned cold—the most severe weather of the winter was four *above* zero—and by the middle of February we cut and stored ice fourteen inches thick. The ice went out again for the last time about the first of April.

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Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever."—Tennyson.


Vol. III.

FEBRUARY, 1899.

No. 2.

The Woman's American Baptist Home Mission Society

Editorial.



IN whatever part of our land the flag of the United States floats, it is an emblem of undisputed authority. It means "protection to life, liberty, prosperity, and the right to worship God in accordance with the dictates of conscience." It promised this to the people of Porto Rico, when at noon on the eighteenth of last October, it was raised at San Juan. It means this in Cuba and the Philippines, and when, on the eighteenth of October, 1867, it floated for the first time from the walls of Baranoff Castle, Sitka, it promised to the people of Alaska the same prosperity and protection as citizens of the United States that it now promises the people of Cuba and the Philippines.

Has the promise been fulfilled? Have the inhabitants of Alaska been protected, their needs met, and their industries husbanded? Alaska has been in the possession of the United States thirty-two years, yet the Governor of the territory bewails the fact "that the natives are not citizens, and are not allowed to purchase land, take up mining rights, or become pilots, or do other things that citizens of the United States are entitled to do."

For all these years the Alaskans have been our national slaves — not shackled as were the slaves in the South, they can come and go as they like, but nevertheless slaves, and under the bondage of ignorance, superstition, and an alien priesthood. To-day ten thousand children in Alaska have no school home, and our government, while it receives millions into its treasury from Alaska, appropriates but thirty thousand dollars annually for educational purposes in all that vast land. Instead of protecting, we have robbed the natives of their industries, enriched ourselves with their wealth, and left them to perish. We have been careful to make laws and treaties to protect the seals, but no laws or treaties to protect the lives of the people until but thirty-five thousand remain.

"Our civilization has made of the men drunkards, of the women prostitutes, and of the children orphans." For ten years no gospel message told them of salvation through

Jesus Christ, and at the present time the Czar of Russia appropriates more money for the religious work in Alaska than all the Protestant denominations of Christian United States.

It has been said that "October 18th ought to be a great day for Porto Rico and Alaska," because that date marked their union with the United States. We believe it does mean the dawn of a brighter day for Cuba and Porto Rico for our flag and army of occupation will be supplemented by the work of the missionary; but, after the experience of thirty-two years, can the Alaskans say Oct. 18, 1867, was a great day for us?

Will they not say, Are the fish in our rivers, the gold in our mountains, our furs and our seals, of more value than we ourselves? Yet the Alaskans are *our own*, under our flag, and the stars on the blue field of that flag promise them the same care and protection that it now promises our new colonies, and a nation that can give of its treasure and its life to relieve suffering in neighboring islands should see to it that suffering is relieved and life protected in that part of its own land over which its flag has floated for thirty-two years. Possession means responsibility, and as Christians we are responsible for the true emancipation of these people, and that must come through the gospel of our Lord. His banner must wave over every corner of our land.

It is now six years since His banner was lifted, and the Baptist Mission and Orphanage were established at Wood Island, Alaska. In that time over fifty children have been inmates of our Home. A church has been organized, a chapel built, the gospel has been preached, a weekly prayer-meeting and Sunday school held. Like the mission at Sitka, our mission is a House of Refuge, a Place of Hope, for the poor natives of that coast.

For three years and a half Rev. C. P. Coe has labored faithfully among the natives at this place. Since Jan. 1st he has been in New England visiting many of our churches; he will remain until Feb. 5th. As you read his account of the work on the following pages, may you be inspired to do more and better work for his Master.

But two months of our fiscal year remain. Our receipts for the general work and for Alaska must greatly exceed those of the last months, or we cannot redeem pledges made at the beginning of the year. Loyalty to our King means readiness for His work, and the work calls for advancement along the line. Are you ready to go forward?

Wood Island, and two others whose crews were brought here, have been lost.

During the year death claimed two of our children. Matsy, the little five-year-old, who endured the operation designed to straighten his stiff limb, passed away in February; and Maggie, a dear child, about thirteen, who had been with us nearly three years, departed in the early summer. She came to us knowing nothing of American language, religion, or customs. She learned to talk, read, and write good English; learned to love our dear Lord; patiently bore the severe sufferings of the last months, and died a happy Christian. Had our work in Alaska saved no soul at hers, who could compare the money spent to the soul deemed? She was the first who has died in the Orphanage after reaching years of accountability.

April 12th the first mail boat of the season arrived, and brought us Mr. and Mrs. George A. Hill, from Tacoma, to assist in the work, and also Miss Fulcomer, government teacher at Woodland. After months of being practically alone this assistance was most welcome.

A quotation from a letter of May 26th will tell of the gardening: "To-day is a bright, warm, spring day, and our garden is doing quite well. We have over 350 cabbage plants set out, peas, turnips, and potatoes planted.

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and their wives and other tourists called last summer and cheered us by their presence. Bishop Rowe, of the Episcopal Church, was among this number.

Shortly before we were expecting to leave, we invited all the people of Wood Island to attend a farewell social at the church. After singing, reading of Scripture, and prayer, the ladies, assisted by the older children, served light refreshments to the assembly. Over two hundred were present, and all expressed themselves as well pleased with the evening, and wished us a pleasant and safe voyage and return.

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The Lord willing, we shall return to our post in the spring, refreshed and encouraged and strengthened, for a term of five years. May we be followed by the prayers and material assistance of our partners of the work in New England?

I cannot let this opportunity pass without expressing my heartfelt appreciation of the sympathy, support, and encouragement of the Mission Board and of the Baptists of New England the past years, and especially for their cordiality and hospitality extended to me in my all too brief visit in their churches and their homes.

Yours for Alaska,

CURTIS P. COE.



JULY 4TH AT WOOD ISLAND, ALASKA.

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Greek Paganism.



THE Greek Catholic, or, as the priests are pleased to call it, the Russian Catholic Church, has a strong hold upon the people of Alaska. It is supported in Alaska and the rest of the United States by a personal expenditure by the Czar of \$90,000 annually.

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When any one is threatened with death he sends at once for the priest to come to administer the "final sacrament;" which, they believe, purifies from sin and gives an entrance into heaven.

Their manner of life makes no difference. Leaders of the church drink, swear, gamble, lie, and indulge in all manner of immorality, but still are in good and regular standing. According to general report the majority of the priests have been noted for their drunkenness and profligacy. I am glad to add that this is not true of the present Kadiak priest, "Father" Schalamoff, who is, I believe a moral man.

Being members of a great national church themselves, the members of this church think all "white men" are members of the "American church," and since the life and example of the majority of these "white men" are in no respect better than their own, it is hard to teach them the error of their ways.

Do not these people need the pure gospel of our Lord Jesus? Ought not Christian America to do as much to elevate these people as the Czar is doing to hold them in superstition, ignorance, and degradation? How much is your share? May we receive it now? C. P. C.

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Bishop Nicholas.



THE retiring head of the Russian Orthodox (Greek Catholic) Church, according to the papers, addressed a letter to President McKinley, in which he characterizes the government schools of Alaska as "Godless," and says, "Alaska stands in need of radical reform."

This is the same bishop, who, a year ago last spring, walked boldly and unannounced through the halls into the dining-room at the Orphanage, just as the children were sitting down to dinner, and asked, "Do these children go to the Russian Church to confession?" "No." "Do they go to communion?" "No." "Do they know how to say 'Our Father,' in Russian?" "I do not know." (All our instruction is in English.) Then seeing none but lady teachers present, he became very bombastic, shouting, "These are my children. I've been to see the President of the United States, Mr. McKinley, and he says, if you don't send these children to confession and communion, there's trouble ahead for you." Refusing to remain until I could arrive, he departed.

I met him a few rods in front of the mission, and invited him to return and be seated; but he was in a hurry, and only stopped to say in the blandest tones, "I beg of you, I beseech you, that you let these children go to confession and to communion. They are members of the Russian Church, and when they grow up they will know what they want to do." "That is just my opinion," said I, "'when they grow up they will know what they want to do,' and, in the meantime, they will go to the Orphanage chapel."

This bishop instructed his priests to demand that the people should not send their children to the Baptist school, — in which the Bible was taught and memorized, religious songs sung, and principles of Christianity inculcated — but said if there were a government school on Wood Island they might go to that. The priest even demanded that young men should not attend the night school, or, if they did, they must not sing American songs.

After the government school was established at Wood Island, the priest asked if any religious teachings were given in the school, and when told "no," he instructed the people to send their children and help the teacher all they could.

In the light of this it would seem that the bishop regards all schools as Godless, except those under the control of the Russian Church. For according to him "the government schools are Godless," and the mission schools far worse.

Not the least among the reforms needed for Alaska, is the removal of those priests who teach their people as the one at Kadiak does: "The Americans are dogs; you have nothing to do with American language, or laws or customs; you are not Americans, you are Russians."

But be it said in justice to Bishop Nicholas, and to the shame of the government and the people of the United States, there is far too great foundation for his article. Few of the government officials have been much better in morals and conduct than the degraded natives, and we have not done for Alaska what now we hope to do for Cuba and

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After the government school was established on the island, the priest asked if any religious teaching was given in the school, and when told "no," he urged the people to send their children and help the teachers, as they could.

In the light of this it would seem that the Russian Church considers all schools as Godless, except those under the control of the Russian Church. For according to him, "the government schools are Godless," and the mission schools are worse.

Not the least among the reforms needed is the removal of those priests who teach their children. One at Kadiak does: "The Americans are doing nothing to do with American language, or laws. You are not Americans, you are Russians."

But be it said in justice to Bishop Nicholas, that the shame of the government and the people of the United States, there is far too great foundation for his charges. Of the government officials have been more immoral and conduct than the degraded native. It is not done for Alaska what now we hope to do.

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Cape Prince of Wales.



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To milk a cow they go to her and throw her to the ground.

The milk is highly prized by those who have so long depended upon the "tin cow." There are six herdsmen at this station, and the missionary says of them: "It is a pleasure when visiting their camp to see them bow their heads and offer thanks to God before eating, to lead them in a prayer meeting where every one joins, and to sing with them, 'A tent or a cottage, why should I care?'"

Recently at this station a monument was erected to Mr. Norton, the missionary who was murdered August 19, 1903. The monument was contributed by friends in Southport, Conn. Before placing it at the grave it was exhibited in the little chapel, and its object explained, thus giving the natives an object-lesson respecting the dead.

AND still beyond your household duties reaching,
Stretch forth a helping hand,
So many stand in need of loving comfort
All over this wide land.

Perchance some soul you aid to-day to-morrow
May with the angels sing;
Some one may go straight from your earthly table
To breakfast with the King.

—Harper's Bazar.

Wichita Baptist Mission.



MONDAY, Dec. 26th, we had our Christmas program. The children had songs and recitations. Our tree looked very pretty, with the dolls, books, candy, and toys sent from New England. Our little chapel was decorated with cedar, mistletoe, and winter-berries, and crowded with Indians, most of them wrapped in blankets. A number came out from town, among them the government agent, who seems anxious to help the Indians.

The Indians always have camp-meeting during Christmas week at their little church, a mile from here. Sunday we all went over. The native pastor preached an impressive sermon, judging from the emotion of the congregation. At the close an opportunity was given to the unsaved to accept Christ. One of our oldest boys, Simeon Hamilton,

went forward and expressed his desire to follow Him in baptism.

At noon lunch was spread on a white canvas on the ground. The old women of the church attended to it. They served coffee standing at our backs. At each place was a plate, cup, and saucer, a heavy biscuit, a baked sweet potato, and a mixture of meal, beans, and corn. They had several kinds of meat, prunes, and a gravy made of acorns.



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I wish the friends in the East, who gave so much to make our children happy, could know of the joy they have given.

The blessedness of giving was surely emphasized this Christmas.

ALYENE GOOLSBY.

Anadarko, O. T., Dec. 14.



American Baptist Home Mission Society.

Notes.



ACCORDING to the best estimate we can make, the Home Mission Society needs within the next sixty days \$80,000 to meet obligations maturing before April 1st. Unless contributions of the churches exceed those of last year, for the same period, a debt is inevitable. To avert this, we earnestly appeal to every one for larger offerings than heretofore.

THE Lord seems to have given Baptists the lead in missionary work in Cuba and Porto Rico. Shall we not be swift to follow up our advantage, for the truth's sake? To be laggard and lax, in such circumstances, would be a disgrace, nay, more, would be disloyalty.

THE American Baptist Home Mission Society stands ready to do the utmost that can be done for the evangelization of Porto Rico and Eastern Cuba, provided our churches increase their offerings for that purpose. And this it will do without any additional expense for collection or administration. There is not the slightest need of a special, separate organization among Baptists of the North for such work.

How strikingly, in the fulness of the time, God brings forward his prepared instrumentalities for special work to be done! That two men, schooled in Mexico for service in Cuba and Porto Rico, should have had their hearts moved to respond to the Society's call to go thither, is a fresh illustration of this fact.

REV. W. H. SLOAN, who, on his own account, during a vacation granted him by the Society, made such a brilliant dash, as the first Spanish-speaking missionary, through Porto Rico, prepared the way for intelligent action in sending men to that field. The reception everywhere accorded him denotes the readiness of the people to receive the truth. He, however, feels that his own field of labor is Mexico, with its more than twelve millions of people needing the gospel. Indeed, the City of Mexico alone contains about one-fourth as many people as there are in Cuba, and nearly one half as many as in Porto Rico.

RECENT discussions have brought to the front the question whether Baptists have and want two Home Mission Societies, doing practically the same kind of work on the same fields, and appealing to the same constituency for offerings for the same thing? There can hardly be a doubt concerning the views of our most thoughtful men on this subject.

FOR nearly two years, since the death of Mr. J. G. Snelling, the Home Mission Society has had the unrequited service of D. A. Waterman, Esq., as its treasurer, while W. P. Plant, Esq., has been assistant treasurer. Mr. Waterman, with his important duties as treasurer of the Michigan Central Railroad, has been unable to devote that close attention to the Society's large and complex financial interests that is desirable, though the Society is under much obligation to him for his experienced and generous supervision of its affairs.

Feeling that the time had come for the selection of one who should constantly be at the rooms, Mr. Waterman, in December, tendered his resignation. At the January meeting of the Board, after careful consideration of the qualifications of men available for the position, Mr. F. R. Hathaway, of Yonkers, N. Y., was elected treasurer of the Society. He is a graduate of Columbia College, New York City, after which he took a special course of study in statistics at the University of Chicago, and, returning to New York City, became identified with a large mercantile concern in which for many years his father was a partner. He has been active in religious work, and by those who know him best is most highly esteemed for his delightful Christian spirit, his manliness, integrity, ability, and maturity of character, though yet in his thirty-sixth year. He will enter upon the duties of his office in February.

THE Society has just published a leaflet with map and illustrations concerning Porto Rico, packed with information about the country, the people, their religion, etc. It is just the thing needed for the missionary prayer-meeting, and for young people's meetings. It will be furnished free, in such quantities as may be desired, though requests should be accompanied with several two-cent stamps for postage. A similar leaflet on Cuba is nearly ready.

Protest Against a Polygamist in Congress.

AT the meeting of the executive board of the American Baptist Home Mission Society, Dec. 12, 1898, the following action was taken:

Resolved, That the American Baptist Home Mission Society, through its executive board, does hereby enter its most emphatic protest against the seating, as a member of the national congress, of an open and avowed polygamist, B. H. Roberts, of Utah, on the ground that his election was a violation of the covenants made between Mormon leaders and the general government when Utah was admitted as a State; that under such circumstances his admission would virtually be an act of self-stultification by the government; would afford encouragement to the renewal of polygamous practices in Utah; would offend the moral sensibilities of the nation; and would be a stigma upon



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So many stand in need of loving comfort
All over this wide land.

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Some one may go straight from your earthly table
To breakfast with the King.

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ALYENE GOOLSBY.

Executive Work for Cuba and Porto Rico.

THE American Baptist Home Mission Society through its executive board has ratified the action of the Washington Conference whereby it takes as its mission field, in the West Indies, all of Porto Rico and the two eastern provinces of Cuba, viz., Porto Principe and Santiago de Cuba, which comprises about half the island, extending westward to the line of the "trocha" which

ended during the war. Attention is called to the action of the Board, when it was voted:

Immediate steps be taken by this Society for the prosecution of missionary work in Porto Rico and eastern provinces of Cuba, and that for each of these a general missionary with assistants be appointed also: "That, in the judgment of the Board, the \$10,000 will be required for missionary and church purposes in Porto Rico and in eastern Cuba the first of which that announcement of this be made to the public with an earnest request for enlarged offerings to the society to undertake this work in the manner presented by the great opportunity before us."

The Board had the benefit of the observations and experience of Rev. W. H. Sloan, who had just returned from an extended tour in Porto Rico, where he was most cordially received and was eagerly heard by large audiences, as he spoke in Spanish. The general temper and disposition of the people towards this country and towards missionaries is excellent, indicating clearly that this is indeed a "white unto the harvest."

The Society regrets to announce that its receipts for the same purposes for eight months of this fiscal year are less than for the same time last year; so that, unless larger offerings shall be made during the next four months, it will be unable to execute its plans for Porto Rico without incurring a debt. It is believed that Americans, who have been so interested in the deliverance of these peoples from the galling yoke of Spain, will show as much like interest in their rescue from the thralldom of ignorance and superstition which thousands are ready to reject, if they only know the truth as it is in Christ.

T. J. MORGAN, *Cor. Sec'y.*

H. L. MOREHOUSE, *Field Sec'y.*

New York, Dec. 12, 1898.

Missionary to Porto Rico.

WE are glad to announce that at the meeting of the Executive Board of the American Baptist Home Mission Society, January 9th, Rev. H. P. McCormick was appointed missionary to Porto Rico, and that he expects to be on the field by the first of February.

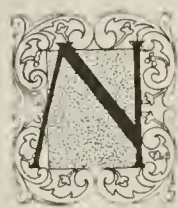
Five years he was missionary of the Southern Baptist Convention in Mexico, where he was most highly

esteemed as a consecrated, talented, and successful laborer. He speaks Spanish fluently, and thus will do effective work among the Porto Ricans from the day he sets foot on the island. This fact, together with his experience among Roman Catholics of Mexico, gives him great advantage over one who has to learn the language and the peculiarities of Spanish Catholicism.

For what he regarded good and sufficient reasons, he recently relinquished his work in Mexico and returned to the United States. All who met him as he came to New York, for a conference with the officers of the Society, were most favorably impressed with his eminent fitness for this service, while Southern Baptist papers warmly commend the action of the Society. He will be general missionary for the island, and undoubtedly will soon need reinforcements to occupy and develop our interests at several important points.

Rev. W. H. Sloan has most cordially given Brother McCormick valuable information and suggestions derived from his recent pioneer tour in the island. His post-office address will be San Juan, Porto Rico. Pray that God's richest blessing may rest upon the worker and the work, and that liberal offerings adequate to the enlarged demands in this direction may quickly be made.

Missionary to Cuba.

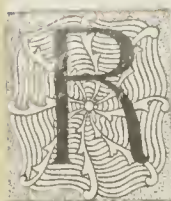


NOW for Cuba! At the meeting of the Board, Jan. 9th, Rev. H. R. Moseley, D. D., of Florence, S. C., was appointed General Missionary to Eastern Cuba, with headquarters at Santiago. From 1887 to 1893 he was general missionary of the Southern Baptist Convention at Saltillo, one of the most important missions of that body, where a large school for young women was established. He is a graduate of Furman University, South Carolina, which, last year, bestowed upon him the degree of D. D. He is also a graduate of the Southern Baptist Theological Seminary. He has good command of the Spanish language, and will preach in it immediately upon his arrival in Cuba; is strong, vigorous, and well equipped for this work; is held in high estimation by his brethren in South Carolina, as elsewhere in the South. He will probably be in Cuba early in February.

Already at Santiago and Guantanamo there has been quite a remarkable development of religious interest, chiefly as the result of the labors of Rev. José R. O'Halloran, a missionary of the Home Board of the Southern Baptist Convention. A Baptist church of about ninety members has been organized at Santiago, and a number have been baptized at Guantanamo.

The Southern Board want Brother O'Halloran's services at Cienfuegos in Western Cuba; hence it becomes very important that an experienced workman should quickly succeed him and carry forward the work in the eastern provinces. It seems like a special Providence that such a man, just at this juncture should be given us for this service. Let the prayers of our people follow him also to his field.

Skaguay, Alaska.



REV. J. C. JORDAN, writing December 29, 1898, states that the winter has been comparatively mild, during December the thermometer registering forty degrees as the maximum, and twenty degrees as the minimum temperature.

"Many," he says, "are coming out from Dawson now, and every incoming steamer is loaded with men for the Atlin mines." Multitudes are expected to go thither early in the spring.

He has negotiated for a very desirable lot in the centre of the city, at exceptionally favorable figures, and the Society has sent funds for its purchase. The erection of a chapel will be next in order. For about \$2,000 a

neat house of worship can be erected. Who wants to have a liberal part in building it?

Brother Jordan's labors are being blessed spiritually. "What has already been accomplished in the salvation of souls in Skaguay will outweigh all the money we ever expend here. One young man is waiting to

come into the church, and is to devote his life to Y. M. C. A. work. He will, I think, get into the ministry. Another young man is working in the railroad camps, and is a faithful witness for Jesus. This week I found a mother and her daughter, both anxious to be saved. Almost every day I meet with signs of encouragement in my work. My heart's love goes out for the unsaved, and I long for their conversion."

The city itself is taking on a substantial appearance, and some fine stone buildings will be erected next season. Brother Jordan expected to visit Juneau in January to look after our interests at that important mining town, with a large permanent population.

Grace and Race.



BETWEEN the white race and the negro race in the South there has been a widening chasm. Nowhere, recently, has it become so wide and serious as in North Carolina in connection with the State election when riot and bloodshed occurred. But Christian grace has bridged the chasm — though not filled nor closed it. Three years have passed since the plan of coöperation first went into effect in North Carolina. For this period, at the expiration of

which the question of further continuance would have to be decided. Within a few weeks after the election, the white Baptist State Convention held its annual meeting, at which the subject was considered. There was apprehension in some quarters, that, for some alleged reasons, the Convention might take adverse action. Happily, these fears proved groundless. Only one man lifted his voice against it, and when the vote was taken not even a solitary "No" was heard. It was a triumph of grace over race prejudice. Whatever the views of these men concerning the negro as a factor in politics, it was clear that they recognized anew, and perhaps more clearly than ever, their obligations to aid those who are Christians in obtaining a clearer understanding of gospel truth, of Christian duty and responsibility, and in raising up a better qualified ministry for these multitudes who have come into the Baptist fold.

So it was decided to go forward with the Home

Mission Society and the other bodies in fraternal coöperation for three years more in the interests of the colored people of North Carolina. The Corresponding Secretary of the White Convention, in apprising us of its action, says: "It is my purpose to spend more time and do more work among the colored people this year than last, chiefly growing out of the fact



TO THE KLONDIKE. A BLOCKADE.

that I desire to increase the bond of fellowship between Baptists, white and colored, in religious work."

Truly this denominational unity in spirit, in aim, in effort, is delightful, and is freighted with blessing to an unfortunate people, sorely needing our sympathy, counsel, and our helping hand.

Going About Doing Good.

REV. J. J. CLIFTON, missionary at Arnold, Western Nebraska, in his pioneer work, evidently has the spirit of the Master who "went about doing good." He says: "An epidemic of measles and other forms of disease have been going over these congregations as a flood, and both the old and the young have been the victims. I have travelled hundreds of miles, and spent whole nights without sleep, to aid the most unfortunate, tenderly care for the most critical cases, and to bury the dead.

"This large and most difficult service does not appear on the face of my report, while unremittingly I have been thus toiling. But I have reason to hope that I have laid the foundation of a wider spiritual work. Only a moment's reflection will show you how such sickness has hindered all our work that is in the report. You will also notice that I am serving two churches twenty miles apart; hence in these congregations I can preach but two sermons each Sabbath. But I am likely to add one out-station for next quarter."

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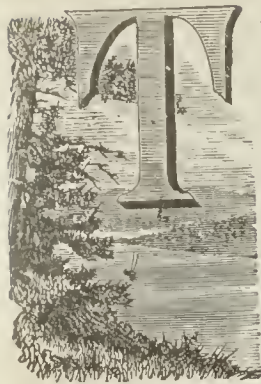
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"This large and most difficult service does not appear on the face of my report, while unremittingly I have been thus toiling. But I have reason to hope that I have laid the foundation of a wider spiritual work. Only a moment's reflection will show you how such sickness has hindered all our work that is in the report. You will also notice that I am serving two churches twenty miles apart; hence in these congregations I can preach but two sermons each Sabbath. But I am likely to add one out-station for next quarter."

Aggressive Work for Cuba and Porto Rico.



THE American Baptist Home Mission Society through its executive board has ratified the action of the Washington Conference whereby it takes as its mission field, in the West Indies, all of Porto Rico and the two eastern provinces of Cuba, viz., Porto Principe and Santiago de Cuba, which comprises about half the island, extending westward to the line of the "trocha" which was established during the war.

Especial attention is called to the action of the Board, Dec. 12th, when it was voted:

"That immediate steps be taken by this Society for the vigorous prosecution of missionary work in Porto Rico and the two eastern provinces of Cuba, and that for each of these fields a general missionary with assistants be appointed;" also: "That, in the judgment of the Board, the sum of \$10,000 will be required for missionary and church edifice purposes in Porto Rico and in eastern Cuba the first year, and that announcement of this be made to the churches with an earnest request for enlarged offerings to enable the society to undertake this work in the manner demanded by the great opportunity before us."

The Board had the benefit of the observations and experiences of Rev. W. H. Sloan, who had just returned from an extended tour in Porto Rico, where he was most cordially received, and was eagerly heard by large audiences, as he addressed them in Spanish. The general temper and disposition of the people towards this country and towards Protestantism is excellent, indicating clearly that this is indeed a field "white unto the harvest."

The Society regrets to announce that its receipts for general purposes for eight months of this fiscal year are somewhat less than for the same time last year; so that, unless large offerings shall be made during the next four months, it will be unable to execute its plans for Porto Rico or Cuba, without incurring a debt. It is believed that American Baptists, who have been so interested in the deliverance of these peoples from the galling yoke of Spain, will now express like interest in their rescue from the thralldom of Romanism which thousands are ready to reject, if they can be shown the truth as it is in Christ.

T. J. MORGAN, *Cor. Sec'y.*

H. L. MOREHOUSE, *Field Sec'y.*

New York, Dec. 12, 1898.

Missionary to Porto Rico.



WE are glad to announce that at the meeting of the Executive Board of the American Baptist Home Mission Society, January 9th, Rev. H. P. McCormick was appointed missionary to Porto Rico, and that he expects to be on the field by the first of February.

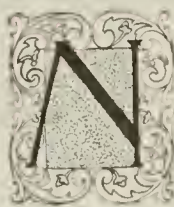
For twelve years he was missionary of the Southern Baptist Convention in Mexico, where he was most highly

esteemed as a consecrated, talented, and successful laborer. He speaks Spanish fluently, and thus will do effective work among the Porto Ricans from the day he sets foot on island. This fact, together with his experience among Roman Catholics of Mexico, gives him great advantage over one who has to learn the language and the peculiarities of Spanish Catholicism.

For what he regarded good and sufficient reasons, he recently relinquished his work in Mexico and returned to the United States. All who met him as he came to New York, for a conference with the officers of the Society, were most favorably impressed with his eminent fitness for this service, while Southern Baptist papers warmly commend the action of the Society. He will be general missionary for the island, and undoubtedly will soon need reinforcements to occupy and develop our interests at several important points.

Rev. W. H. Sloan has most cordially given Brother McCormick valuable information and suggestions derived from his recent pioneer tour in the island. His post-office address will be San Juan, Porto Rico. Pray that God's richest blessing may rest upon the worker and the work, and that liberal offerings adequate to the enlarged demand in this direction may quickly be made.

Missionary to Cuba.

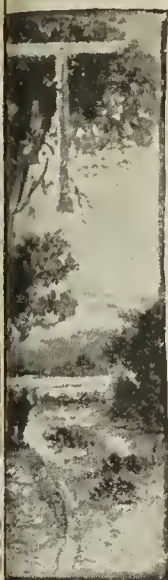


NOW for Cuba! At the meeting of the Board, Jan. 9th, Rev. H. R. Moseley, D. D., of Florence, S. C., was appointed General Missionary to Eastern Cuba, with headquarters at Santiago. From 1887 to 1893 he was missionary of the Southern Baptist Convention at Saltillo, one of the most important missions of that body, where a large school for young women was established. He is a graduate of Furman University, South Carolina, which, last year, bestowed upon him the degree of D. D. He is also a graduate of the Southern Baptist Theological Seminary. He has good command of the Spanish language, and will preach in it immediately upon his arrival in Cuba; is strong, vigorous, and well equipped for this work; is held in high estimation by his brethren in South Carolina, as elsewhere in the South. He will probably be in Cuba early in February.

Already at Santiago and Guantanamo there has been quite a remarkable development of religious interest, chiefly as the result of the labors of Rev. José R. O'Halloran, a missionary of the Home Board of the Southern Baptist Convention. A Baptist church of about ninety members has been organized at Santiago, and a number have been baptized at Guantanamo.

The Southern Board want Brother O'Halloran's services at Cienfuegos in Western Cuba; hence it becomes very important that an experienced workman should quickly succeed him and carry forward the work in the eastern provinces. It seems like a special Providence that such a man, just at this juncture should be given us for this service. Let the prayers of our people follow him also to his field.

Progress Among the Scandinavians.



THE results of missionary work among the Scandinavians in this country have been most gratifying. Their type of piety, their zeal, their liberality are worthy of emulation. The following letter by one of our missionaries, in a suburb of Chicago, well illustrates this spirit of consecration:

"We have now finished our new church; we had dedication Dec. 4th, a day never to be forgotten of us.

We, who for years have worshipped God in a basement under the sidewalk, and now to move into building! We have seats for 280, but we can 300. We have a good basement, with a Sunday room, where we can seat about 200; also four rooms for the pastor. Our services so far have been very good. This morning we had a meeting at 5.30 o'clock, well attended. In the evening we had a Sunday school feast. The church was just packed.

Our friends congratulated us on having such a church, but now we are not satisfied with this. God has called us to a church, we pray now for His blessing in saving souls. Our dear brethren, who of their small income have contributed so much for erecting this church, have not done it for our own accommodation, but for the saving of souls who are not saved. We have thousands of our people right around our church, and we pray God to bless them all. We pray that a new era in the history of this city may be written, that every heart may be sanctified, that all our aim may be to serve the Lord more than ever before.

Bless the Home Mission Society for their good work in supporting the pastor with part of his salary, and for the gift of \$500, to help us finish the church. We have a fine property worth \$7,000, with a debt of \$1,000.

Yours in Him,

"E. HALLGREN.

If any friends of a poor pastor who have more money than they can read, would like to part with some of it, please remember that my library is very small, and would thankfully receive some. This is also a way of doing God's work.

E. H."

2, 969 W. 22 Street.

From Minneapolis also comes a letter showing the philanthropic activities of the pastor of a Scandinavian church, in connection with some of the holiday customs of his people.

Two years have passed since a body of twenty baptists organized the Bethel Church. Since then, many have been added to the flock by baptism, and money has been raised for various purposes, such as purchasing property, enlarging, and general repairing, which was needed, since nothing had been done to it for many years, when it was erected, etc. That this accom-

plishment signifies energy and unity of the spirit may well be comprehended, when it is known that all except five members average a weekly income of less than \$8.00, and half of the membership less than \$5.00 a week. The Lord has put it into our hearts to give, and we are blessed for it.

"Some of the obstacles for us to contend with is the extreme prejudice against Baptists, fostered by the Lutheran traditions, grasped with great ignorance, even to the measure of thinking Luther before John the Baptist. Poverty is also very great in this part of the city. The writer had the privilege to spend Christmas Eve at the pleasant task of bringing more or less food to fourteen destitute families, as a result of a slight appeal made to those who attended the previous Thursday night prayer-meeting. God is good, and sprung a pleasant surprise on us while we were getting the baskets ready. A Mr. Woodward, one of this city's noble philanthropists, came down in his carriage, took me to a meat market and purchased 124 pounds of turkey and geese, which made it so much easier to act grocery clerk the first time in my life, and with a good stepper, with baskets, fowls, and flour-sacks in the cutter, the poor black coffee and a piece of bread crust were removed from the people's tables for fresh eatables. The pleasure of cheering some needy fellow beings of humanity absorbed the thought of both cold and supper till 9.30 P. M., and the Scandinavian custom of celebrating early service was made of more value at 5 o'clock Christmas morning. To help clothe some of the needy children and mothers is our endeavor, and within the last twelve months our sewing-society has distributed over 1,200 garments, new and old. The above-mentioned gentleman spent the larger part of Christmas day both 1897 and 1898 to purchase clothing, to the amount of nearly \$100, for those I knew were in greatest need.

"No difference to Him what language or color; give those that need and will accept. Why should poor, depressed missionary pastors be asked repeatedly what language is used, and their already meagre support be regulated, not by the efficiency or accomplishment, but by the language used to the same people? Is it any wonder if they feel tempted to accept calls to self-supporting churches, even though opportunities and needs are smaller? Praying God's richest blessing on the Home Mission Society, I remain,

Yours in the Master's service,

"CARL E. OBERG."

The Arapahoes.



OUR work among the Arapaho Indians is advancing slowly yet with permanence. The tribe may be divided into two classes, the old Indians and the young.

The division line is education. The old Indians cannot read or speak our language, and they don't care to adopt our religion. They say that it is all right for the young men and women who can read our Bible, but for them, God reveals himself to them in dreams, and they don't need our Bible. The old Indians attend our services and listen very attentively to the word of God preached, but they manifest no inclination to accept. I feel that what they need is the

Bible taught to them little by little as they can comprehend it. I give them some new Bible truth each time I preach to them, and always say something about a changed heart. This latter they do not seem to understand at all. I have had several talks with my interpreter who is not a Christian, and he says he wants to be saved. I am praying that the Spirit may very soon touch his heart, and that he may know from personal experience what it is to be saved.

We held our Christmas service in the church tent, and the meeting was one of much interest, both to Mrs. King and myself, and also to the Indians. I preached to them about the origin of Christmas Day and the true spirit of giving. Then we uncovered a Christmas tree upon which we had placed a few presents. After this we fed them hominy, bacon, crackers, coffee, popcorn, and candy. They thoroughly enjoyed the treat. There were forty-seven present, more than we have had at any one time before.

I have not been able to do as much camp work this quarter as I would like to have done. On Nov. 7th little Mary Frances was born, and it being impossible to get help in the home, I found it necessary to be at home for several weeks. However, this time was not at all lost, for as we live in an Indian camp, we have them about us all the time, and can talk with them and learn very much of the language from them. Those about us are our best friends, and we can see decided improvements in their dress and habits.

Sincerely your brother,
F. L. KING.

Arapaho Baptist Mission, Geary, O. T., Dec. 31, '98.

Among the Cheyennes.



LAST month we visited a band known as the Salt Creek Cheyennes. They are considered a very non-progressive band, though they have frequently attended our services at Watonga Mission. We were accompanied by Miss Jayne and Miss Johnson, missionaries of the Woman's Society. We were kindly received by the chief, Magpie, and his good wife, and given a hearty welcome to their humble abode.

The camp consists of about six or eight tepees situated among the trees and near a fine spring. The chief lives in a wall tent, the sides built of rough boards to a height of perhaps six feet, then covered with a tent. The floor is of the earth, earthy. Around the sides are arranged couches, which answer for beds, tables, and chairs; the place, however, was clean and orderly. We here unloaded our belongings and were installed as his guests. We then paid each family a visit, and returned to the chief's to prepare our own supper. Later they gathered for a meeting. Our Nona Chief-Killer, whom we baptized a few months ago, interpreted for us while we spoke to them of Jesus and His mission to the world. They listened with eager attention, after which, each of the men spoke very encouragingly. There was a touch of pathos in the words of Magpie when he said, "I want all the young Cheyennes to go to the Christian road, but I am too old. I cannot understand the way," — as if realizing the great change awaiting his people, and he, like Moses, standing as it were on the border-land, but himself unable to enter.

This band, I am told, religiously abstain from the dances and games of the tribe. They have a zeal for God, but not according to knowledge.

Respectfully,
ROBERT HAMILTON.

Among the Choctaws and Chickasaws.

PLEASE you find enclose report. This is my second quarter report. I am well please work for the Lord. Preach and pray among my own people. My people are doing very well. Though poor in the world, but rich in the Lord. Need much work in the Choctaw and Chickasaw nation. Very great many need preaching. No preaching. Myself I am very poor man. May the Holy Spirit be with you and your great work, and I thank you and great Society.

Yours,
ALFRED FOLSOM.

Dec. 29, 1898.

Romish Sophistry.



CARDINAL GIBBONS'S appeal to Congress "to reopen the question of the contract school system," and have a Congressional Committee appointed to report thereon, in the hope of action favorable to the continuance of government appropriations to Catholic schools for the Indians, abounds in sophistry and misstatements. One of

the latter is this: "Stirred into laudable rivalry by the example of the missionaries of the Catholic Church, other religious bodies likewise became engaged in the work of civilizing and Christianizing the Indians." The absurdity as well as the falsity of this statement appears from the fact that when there was not a Catholic missionary in New England, Roger Williams and John Eliot were engaged in religious work for the Indians, and the denominations which they represented have ever been foremost in this work.

The missionaries of the old Baptist Triennial Convention, early in this century, like McCoy, went forth to this work in the West, while in the South many converts were made from the nations that were later located in Indian Territory. Nothing could be more preposterous than the assertion that the evangelical denominations of this country, so conspicuous for missionary zeal in every direction, were stirred to religious work for the Indians by the activity of the Roman Catholic Church!

He also rings the changes on the right of the Indian parent to say by whom his children shall be educated: as if the average Indian were any judge of what a good education is! The Cardinal wants the government to appropriate money to Catholic schools, in order to prevent the common school system from being established among the Indians. It is the same old fight against the American public school system under another form. The fact is, that the common school for the Indians, so far as real education goes, is far superior to the Catholic schools in which the Catechism plays an important part.

And what sophistry is this, when, after referring to the present plan, he says: "This action has its sequel in the denial of the right of the Indians to use their own money for the purpose of educating their children in our mission schools, or in the erection of church buildings in which to worship God according to the dictates of their own conscience." This is sheer nonsense. Is such the result of the common school system in America? Is not everybody everywhere at liberty to build a house of worship if he will, even though his children go to the common school under compulsory laws?

Let the American people give these plotting, money-grabbing magnates of the Romish Church to understand once for all and finally that their un-American scheme shall not succeed, and the hand on the dial of human progress be turned back, in this land, at the close of the

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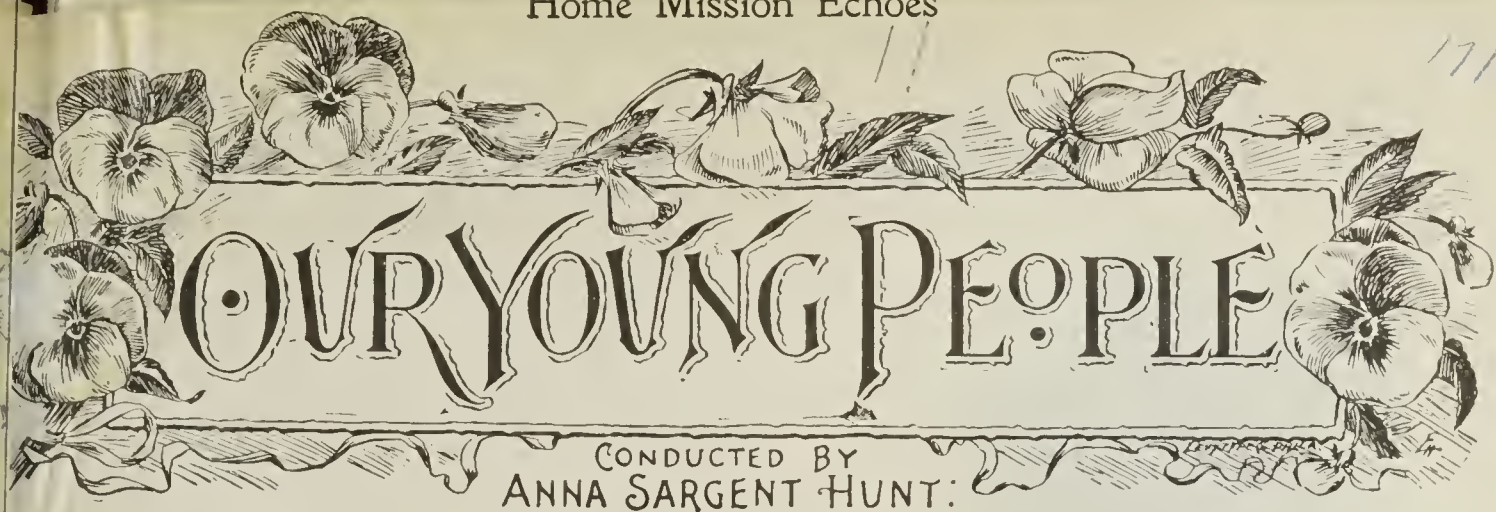
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Our Girls.



GIRLS FROM THE ORPHANAGE.

Our Girl Friends: — Here are our smallest and middle-girls who now have their home in the Kadiak Bap-
 orphanage. If they could look at you from this page
 would be glad to do so. Let me introduce them:

No. 1. This little girl is Tiny Anderson. She is now
 five years old. The United States Commissioner
 brought her from Kadiak one Sunday night. Her mother
 left her and gone on a spree, had been arrested and
 put in jail, and after Tiny had been in the house alone
 the whole day Judge Edwards brought her to us hungry
 and dirty. She was eighteen months old then, but could not
 walk because she had been made to sit still in a box and
 was quiet. We were afraid she never would walk, but now
 she runs everywhere, and is happy and cheerful all the day.
 She will stay with us until she is eighteen.

Nos. 2 and 5. These girls are sisters, Annie and Mamie
 Brown. Their mother is a Russian woman, as white as the
 snow you see every day, and their father was a German,
 I believe. They were in the mission when we went there.
 Their father had been killed, and their mother deserted
 them. Mamie and Annie came to the mission, and their baby
 brother was given to a man and wife nearer Unga where
 their mother lived. Mamie has been received by the church
 as a candidate for baptism, and the change in her life has

been very marked in the time we have known her. Annie
 is a bright child and spiritual things are very plain to her.
 She is often a preacher of righteousness, and puts the truths
 of the Bible in very plain and simple ways. They are
 about nine and eleven years old respectively.

No. 3. Mary Brown, the sister of Odotia Brown. Mary's
 mother died when she was very small, and her father, Cap-
 tain Brown, a Norwegian, placed her with a Russian woman,
 and paid for her board, clothes, and care. Later he ap-
 prenticed her to the Orphanage, and when Mr. Roscoe and
 I went for her the old lady with whom she was living told
 her, "The white devils have come for you." She cried
 bitterly and kept it up until we reached the Orphanage.
 Since that time she has been happy and cheerful. She is
 about twelve years old, and is quite well advanced in her
 books.

Nos. 4 and 6. Nellie and Grace Barrett, of Kayak
 Island, are "the little missionaries" of whom you read
 in the Alaska number of the ECHOES last year (January,
 1898). They are back again with us, and are doing nicely
 in all kinds of work and study. We hope and pray that
 when grown they may be missionaries among their own
 people, who now have no religious influence whatever, but
 who practise witchcraft and all manner of evil. The girls
 are about five and seven years old. Two years ago their
 mother came from Kayak with their baby brother, Patsy, to
 see them and to see how they were cared for. She went
 away well pleased.

No. 7. This little girl is called Grace Hobbs. She also
 lived at Kayak, and came to the Orphanage just before we
 arrived there. She is about five years old. She is bright
 and happy, but sometimes has very sore hands, so they must
 be tied up in cloths for days at a time.

These girls like to play with dolls, and to dress up in the
 dresses of the older girls and play "misses." They enjoy
 sliding down hill and skating and sliding on the ice in
 winter, and gathering flowers and berries in the summer.
 They are glad to go to school, but I think they enjoy nothing
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 can sing nicely and repeat verses from the Bible correctly.
 They all are contented and happy in their mission home,
 and we want you to pray that they may all love and serve
 Jesus, who has put it into the hearts of the boys and girls
 of New England to aid in making such a home possible in
 that far distant country.

CURTIS P. COE.

Our Little folks.



Any one would think, to look at this picture, that little Lulu Coe was the only child in the whole great Alaskan country, but the sunny-faced lad by her side in the picture just below shows us what a dear little playmate she has who is all her very own.



CURTIS EVANS AND LULU EDNA COE.

WHEN God makes a little thing
The fairest and completest,
He makes it little, don't you know,
For little things are sweetest.

Little birds, little flowers,
Little diamonds, little pearls,
But the sweetest things on earth
Are the little boys and girls.

Away up North.

WE hope a great many of our boys and girls see this year's Alaska calendar in their homes. If they do not we would suggest they get one from the rooms in Boston, and see how many orders they can get from their older friends.

Every ten cents they can get from the sale of the calendars will help teach the little children, whose pictures are at the head of each, the sweet gospel story.

On the back side of the card is a fine map of Alaska. Away up to the north, in an almost straight line from Wood Island where our Orphanage is located, is a little point jutting out into the Polar Sea, marked Point Barrow. Here is the most northern mission station in the world. The Presbyterian children are much interested in the workers there, and we all ought to know something about the place where they labor as well as about our own Baptist mission.

Mr. Coe tells us that at Wood Island the coldest weather

he has ever seen was twelve degrees below zero. Last year the mercury went no lower than four degrees above zero.

When a young missionary and his wife went to Point Barrow, *Over Sea and Land* had these words:

"These young people know just what is before them; they know that an Arctic winter means intense cold, the thermometer sixty degrees below zero; that for weeks they will never see the sun; that their only companions will be the natives, who are Innuits or Eskimos; that they will be entirely in the power of these barbarians, with no police, no soldier, no court of law, nor any other protection within thousands of miles, and that news from home can only reach them once a year; and yet when they came to our Mission Rooms in New York to bid us farewell, their faces told no tale of timidity nor anxiety as to their future. On the contrary, they looked bright and happy, and full of eagerness to be about their Father's business.

"Let us be grateful that some ears have been opened to the pitiful cries of the children in that part of far-off Alaska who have never had a ray of the sunlight of Christianity brighten their way."

Babies in Alaska.

AN Alaskan baby has less chance of living to manhood or womanhood than have the babies of other countries. The Alaskans are bold, warlike, and healthy, are great hunters, trappers, and fishers. But the ignorant mothers do not know how to take care of their little babies, and so they die by the score.

How do they treat the babies? To begin with, they rub their little bodies with grease, pack dry grass tightly around them, and then roll them up in a skin or a blanket. In this tight bundle the baby stays, with his limbs held close to his body, unable to do anything, poor little thing, but cry from discomfort. If he cries too loud or too long, his mother puts his head under water to teach him to keep still.

Once a day the blanket is unrolled, and fresh grass is packed around the little fellow. After the first year, if the child lives through it, the wrappings are taken off, and the baby is allowed to crawl about, and is fed liberally on whatever the grown-up members of the family have for dinner—seal fat, dried meat, and dried fruit. With such bad food, and such a cold and damp climate, very many of the children die before they are five years old.

When a baby dies, its body is put into a "burial basket." This is often prettily embroidered, and dyed in bright colors; for the Alaskan mother loves her baby dearly, and makes its tiny coffin as beautiful as she knows how. The burial basket is put into a little canoe, which the mother pushes out into the stream, and the stream bears it out to sea, where the gods are supposed to receive it. And that is the end of the poor Alaskan baby.—*Selected.*

How Would You Like This?

HOW would you like to get up in the night to go to school? Well, that is what some of the children in Alaska have to do.

In Northern Alaska the winter school term is one long night. Lamps are, of course, used in the schoolroom. But

Our Little folks.



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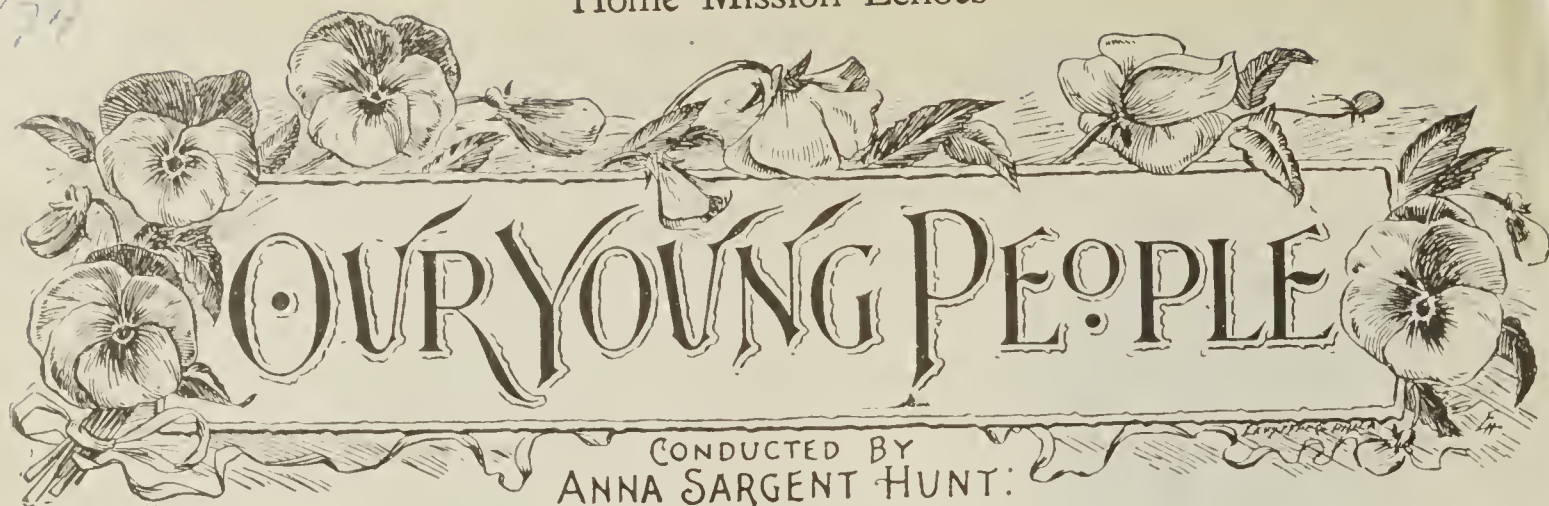
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Our Girls.



GIRLS FROM THE ORPHANAGE.

Dear Girl Friends: — Here are our smallest and middle-sized girls who now have their home in the Kadiak Baptist Orphanage. If they could look at you from this page they would be glad to do so. Let me introduce them:

No. 1. This little girl is Tiny Anderson. She is now about five years old. The United States Commissioner brought her from Kadiak one Sunday night. Her mother had left her and gone on a spree, had been arrested and lodged in jail, and after Tiny had been in the house alone for a whole day Judge Edwards brought her to us hungry and dirty. She was eighteen months old then, but could not walk because she had been made to sit still in a box and keep quiet. We were afraid she never would walk, but now she runs everywhere, and is happy and cheerful all the day. She will stay with us until she is eighteen.

Nos. 2 and 5. These girls are sisters, Annie and Mamie Keihn. Their mother is a Russian woman, as white as the ladies you see every day, and their father was a German, I believe. They were in the mission when we went there. Their father had been killed, and their mother deserted them. Mamie and Annie came to the mission, and their baby sister was given to a man and wife nearer Unga where the mother lived. Mamie has been received by the church as a candidate for baptism, and in her life has

been very marked in the time we have known her. Annie is a bright child and spiritual things are very plain to her. She is often a preacher of righteousness, and puts the truths of the Bible in very plain and simple ways. They are about nine and eleven years old respectively.

No. 3. Mary Brown, the sister of Odotia Brown. Mary's mother died when she was very small, and her father, Captain Brown, a Norwegian, placed her with a Russian woman, and paid for her board, clothes, and care. Later he apprenticed her to the Orphanage, and when Mr. Roscoe and I went for her the old lady with whom she was living told her, "The white devils have come for you." She cried bitterly and kept it up until we reached the Orphanage. Since that time she has been happy and cheerful. She is about twelve years old, and is quite well advanced in her books.

Nos. 4 and 6. Nellie and Grace Barrett, of Kayak Island, are "the little missionaries" of whom you read in the Alaska number of the ECHOES last year (January 1898). They are back again with us, and are doing nicely in all kinds of work and study. We hope and pray that when grown they may be missionaries among their own people, who now have no religious influence whatever, but who practise witchcraft and all manner of evil. The girls are about five and seven years old. Two years ago their mother came from Kayak with their baby brother, Patsy, to see them and to see how they were cared for. She went away well pleased.

No. 7. This little girl is called Grace Hobbs. She also lived at Kayak, and came to the Orphanage just before we arrived there. She is about five years old. She is bright and happy, but sometimes has very sore hands, so they must be tied up in cloths for days at a time.

These girls like to play with dolls, and to dress up in the dresses of the older girls and play "misses." They enjoy sliding down hill and skating and sliding on the ice in winter, and gathering flowers and berries in the summer. They are glad to go to school, but I think they enjoy nothing more than the prayer services and Sunday school. They can sing nicely and repeat verses from the Bible correctly. They all are contented and happy in their mission home, and we want you to pray that they may all love and serve Jesus, who has put it into the hearts of the boys and girls of New England to aid in making such a home possible in that far distant country.



confusion often arises from the absence of the sun, by to mark day from night. The people are mostly s, and have no way to tell the time. Sometimes all dge of it is lost, and it often happens that the chil-e roused up by the ringing of the school bell just as ve gone to sleep. Many times they have gone to without their breakfast, and their eyes so heavy leep that they could hardly hold them open. Of they can't do much with their studies. How would e to get up and go to school in the dark?—E.r.



2 1 3 4 5

An Introduction.

Little Folks:—I have been asked by Mrs. Hunt oduce to you some of the children of the Kadiak : Orphanage. To help you to know them, I show se pages the faces of twelve, five boys and seven We will begin with the boys, since I'm a boy only or thirty years older than you.

1. Michael Oustegoff is a native of the seal islands, are about one thousand miles west of Wood Island. as he is called, has been in the mission for about ars, and, like the rest, he is affectionate and kind, and y obedient. One time, however, he with others had yed, and I took them up the hill where switches are . I said to the first, "How many cuts do you " "Six," said he. He got six, and each one said and received them until I said, "Well, Mike, how " "One, Papa Coe," said he, with tears in voice es.

2. Fadya Schelikoff used to live with a grandaunt, sed to take his pants and shoes and lock them up so uld stay at home. The commissioner gave him to us we proved how badly he was cared for. He is the ho went through the ice last winter.

3. This boy is Sashka Alexander. His mother died, y four children, three of whom she gave to the Orphan- He is a brother of Pariscovia, who is cared for by

the boys and girls of Southington. He has a crooked foot which the doctor tried to straighten a year ago last summer, but he runs, play, and skates with the others.

No. 4. Claud G. Galaktinoff was born at Dutch Harbor near Unalaska. When he came to the mission he was a very sick boy, poor, thin, and very badly clothed. Mrs. Murray, who went as the first single teacher (Miss Currant), put the first suit of clothes on him he ever had. He is a bright boy but a perfect mischief.

No. 5. The last boy here is Robert Midvednekoff. Among all our boys none is smarter in his books than Robert. His home used to be in Unga, three hundred miles from us. He then slept in chicken houses, barns, or boxes, and, when hungry, he says he had to find what he ate in slop buckets.

Do not these boys look well fed and well clothed now? They came to us sick and diseased, poor, hungry, and almost naked, and your pennies and nickels and dimes have helped to make them what you see them now.

You will see the girls on another page.

Your Alaska friend,

CURTIS P. COE.

Farming in Alaska.

A FEW weeks ago a man brought a schooner load of rutabaga or Swedish turnips to the Sitka market from a farm near Killisnoo, perhaps the only farm worthy the name in the whole territory.

It has seventy-five or eighty acres of tide-land, about five miles from Killisnoo, which is diked at low tide to prevent the overflow of the sea water. Few men would have conceived the idea of going to the "bottom of the sea" to locate a farm, but the ground is rich and productive, requiring no fertilizing or irrigating. The variety of products is limited, and their convenience to market not the best, but certain it is the owners are not bothered by neighbors who borrow their farming implements, for there is not *another farm in a thousand miles* of them. No danger of their neighbors' stock trespassing upon their farm, and no quarrels with neighbors over partition fences. In the "rolling deep" lies their only danger of trespass, which occurred once when the dike burst.

Here in the solitude of the dense, primeval forests, broken only by the screaming of the eagle as he circles about his eyrie, and the hoarse croaking of the uncouth raven, these men farm to their hearts' content all day.

They raise turnips, peas, cabbage, cauliflower, radishes, parsnips, carrots, onions, strawberries, currants, rhubarb, and the like, besides hogs, cattle, and chickens. Last year they raised ten thousand bushels of tubers. They are up with the times, and have a silo, making sufficient ensilage to winter all their stock.

Who ever heard of just one farm in a territory of 577,390 square miles!

— *The North Star*.

At St. Lawrence Island in the Bering Sea, west of Alaska, the days at Christmas time are only about three hours long, and when the sun is up it is only a little above the horizon.

The American Baptist Home Mission Society.

Receipts from New England for December, 1898.

| | | | |
|--|----------|-------------------------|------------|
| Maine..... | \$167.82 | Rhode Island..... | \$230.45 |
| New Hampshire..... | 79.25 | Connecticut..... | 176.73 |
| Vermont..... | 158.05 | | |
| Massachusetts..... | 2,572.83 | Total from New England, | \$3,385.13 |
| Total received from all sources during the month, \$41,943.70. | | | |

Contributions from individuals, churches, etc., in New England, for the American Baptist Home Mission Society, should be sent to Rev. F. T. Hazlewood, D. D., District Secretary, Tremont Temple, Boston, Mass.

The Woman's American Baptist Home Mission Society.

Receipts for December, 1898.

For the General Work.

MAINE, \$256.87. Kennebunk, \$8.75; Waterville, \$58.53; Weld and Carthage Church, \$0.60; East Corinth, \$5.16; Waldoboro, 1st, \$25.75; South Berwick, \$30.00; Jay, \$8.29; Bar Harbor, \$5.00; Kennebunkport Village, \$46.50; Turners Falls, Y. P. S. C. E., for Goldie and Lota, \$1.00; Buxton Centre, \$17.00; Portland, Christmas gift from a friend, \$5.00; Auburn, Court St., \$43.31; Harington Church, \$1.57; Addison Church, \$0.41.

NEW HAMPSHIRE, \$74.25. Milford, Beacon Lights, for Mrs. Horney, at Atoka, I. T., \$10.00; Plaistow, \$7.00; Franklin Falls, "Little Ones" Band, \$1.50; Bradford, F. L., \$2.00; Hanover, \$5.00; New London, B. Y. P. U., \$5.50; Greenville, \$10.00; Manchester, J. Y. P. S. C. E., \$1.25; Rumney, \$2.00; Nashua, 1st, \$30.00.

VERMONT, \$52.10. Pittsford, \$1.10; Albany, Mrs. F. Reynolds, \$8.00; Shaftsbury, B. Y. P. U., \$3.00; East Dover, \$8.00; South Windham, Mrs. C. L. Buckingham, \$1.00; Wilmington, Special Offering, \$25.00; Johnson, \$6.00.

MASSACHUSETTS, \$986.33. Fitchburg, 1st, \$18.00; Needham, 1st, \$7.30; North Billerica, \$5.00; Framingham, 1st, \$6.00; Greenfield, 1st, \$3.40; Greenville, \$5.50; Pittsfield, 1st, J. Y. P. S. C. E., for student teachers at Anadarko, \$1.30; Holyoke, 1st, \$1.00; Arlington, "Beacon Lights," for Sallie Adams, at Spelman Seminary, \$25.00; Springfield, 1st, \$66.00; Springfield, 1st, by Mrs. N. B. Rust or Geo. Porter at Roger Williams, \$15.00; Arlington, for New Mexico, \$1.50; Amesbury, People's Church, \$3.25; Boston, 1st, \$32.25; Worcester, Main St., \$6.75; Jamaica Plain, J. Y. P. S. C. E., \$7.66; Milbury, Band, \$5.22; Worcester, John St., Band, \$0.39; Spencer, Band, \$1.00; Beverly, 1st, K. D., \$8.50; Beverly, 1st, \$0.50; Westfield, Central, \$35.00; Springfield, Highland, \$19.15; West Royalston, S. S., for Joy and Lota, \$1.25; Brookville, \$2.50; Hampden, \$14.87; Medford, for Emma Youngblood, at Spelman Seminary, \$14.00; Woburn, Elliot Soc., \$7.00; Westwood, a friend, \$1.00; Newton Centre, \$31.00; Lowell, 1st, \$15.00; Braintree, \$2.50; Boston, Dudley St., \$0.50; Newton, Immanuel, \$1.00; Boston, Clarendon St., \$2.50; Boston, Stoughton St., \$0.25; Wrentham, \$1.00; Malden, 1st, \$0.50; Somerville, 1st, \$0.50; Allston, \$1.30; West Medford, \$10.00; Brookline (by Mrs. M. G. Edmands, \$20.00), \$45.00; Middleboro, M. B. Keith, \$1.00; Winchester, \$5.00; Newton Centre, \$40.00; A Friend, \$50.00; North Leverett, Band, for Joy at Fresno, Cal., \$1.00; Southridge, \$10.00; Cheshire, 1st, \$3.00; Boston, Clarendon St., \$11.87; Westminster, \$3.10; Medfield, \$4.04; Westboro, Mrs. Ellen M. B. Winch, \$25.00; Boston, South, \$28.00; Fields Corner, (Immanuel for French work, \$1.55), \$2.93; Beverly, 1st, Band, \$18.00; Spencer, F. L., \$1.25; Worcester, 1st, Y. L. Mission Circle, \$14.00; North Scituate, \$26.00; Charlestown, 1st, (Judson Soc. for Modestine Kelsey, \$25.00; for Beneficiary, \$15.00; by Mrs. J. F. Reed, \$25.00) 7.00; Springfield, State St., \$3.05, \$73.05; Newton, Immanuel (for French Work, \$8), \$23.00; Whitman, 1st, \$2.75; Hyannis, Church, 6.00; Malden, 1st, or Mrs. Andrews, \$146.86; Foxboro, S. S. class of Mrs. L. S. Thayer, \$6.14; Chelsea, Cary Ave., Church, \$1.00; Malden, 1st, "Love Bearers," \$10.00.

RHODE ISLAND, \$144.83. Warren, 1st, \$35.34; Newport Auxiliary, \$30.00; Exeter, \$1.49; Providence, Broadway, \$28.00; Central Falls, Broad St., "Vineyard Workers," \$50.00.

CONNECTICUT, \$228.02. Groton, 1st, "Sunshine Guild," \$5.00; Niantic, "Vineyard Workers," \$5.00; New London, 1st, \$10.68; Warrenville, \$1.00; New Hartford, Mrs. Orrin Fitch, for French Work, \$1.00; Hartford, Mem'l, \$7.00; Wallingford, 1st, Y. P. S. C. E., \$2.50; Hartford, South, \$6.00; Norwich, \$1.50; Suffield, 2d, \$112.00; Norwich Central, Ladies' Benevolent Union, \$6.87; Putnam, \$58.20; Torrington Church, \$4.27; Mystic, Union, F. L., \$7.00.

MISCELLANEOUS, \$534.89. Atlanta, Ga., a friend, \$64.28; Colfax, Ia., B. Y. P. U., \$0.90; Contributions for Spelman, \$158.80; Slater Fund for Spelman, \$187.50; Interest on Funds, \$110.52; Literature, \$12.89.

Total, \$2,277.29.

For work in Anadarko, O. T.

GERTRUDE L. DAVIS, *Treasurer.*

Alaska.

Receipts for December, 1898.

MAINE, \$44.03. Kennebunk, Mrs. Wells's S. S. Class, \$1.25; Skowhegan, Mrs. Grace C. Smith, \$25.00; Saco, S. S. Class of Annie L. Cobb, \$2.00; Portland, "A Christmas Gift," \$5.00; South Auburn, Church, \$0.78; Augusta, 1st, S. S., \$3.00; Auburn, Court St., Circle, \$2.00; Franklin, S. S., \$3.00; Franklin, Y. P. S. C. E., \$2.00.

NEW HAMPSHIRE, \$6.39. Plaistow, S. S., \$5.39; South Lyndeboro, Mrs. E. I. Donovan, \$1.00.

VERMONT, \$4.00. Shaftsbury, S. S., \$4.00.

MASSACHUSETTS, \$132.39. Salem, 1st, S. S., \$10.00; Springfield, 1st, Circle, \$11.00; Foxboro, S. S., \$3.59; Still River, Primary and Intermediate Classes, \$10.63; West Newton, Mrs. George Jones, \$1.00; North Bellingham, F. J. Lemis, \$1.00; Roxbury, Elm Hill S. S., \$5.00; Weymouth, Primary Dept., a birthday offering, \$1.00; Woodville, Primary Dept., \$1.00; Needham, 1st, S. S., \$3.00; Brookline, Circle, by Mrs. M. G. Edmands, \$5.00; North Leverett, Band, \$1.00; Dighton, S. S., class of Miss Millie Tripp, \$1.00; Dighton, S. S. class of Mrs. James Briggs, \$1.15; Bridgewater, S. S., \$1.00; Amherst Primary School, S. S., \$0.50; Old Cambridge, Jessie L. O. Peirce, \$5.00; Emily O.

Peirce, \$5.00; Roxbury, Bethany Church, Class No. 23 of S. S., \$2.32; Boston, a friend, a Christmas gift, \$10.00; Westboro, Mrs. Ellen M. B. Winch, \$50.00; Roslindale, Mrs. E. L. Austin, \$1.00; Springfield, State St., Primary Class, \$1.95.

RHODE ISLAND, \$50.43. Providence, Central Auxiliary, \$10.28; Providence, Congdon St. Circle (Precious Jewels), \$0.40; Point Judith, S. S., \$5.00; Point Judith, Lillian E. Knowles, \$1.00; Providence, Children's Rally, \$3.50; a friend, \$5.00; Quiddnessett, S. S., \$20.25; Providence, Cranston St., a Christmas gift from Primary S. S., \$5.00.

CONNECTICUT, \$43.17. Plainville, S. S., \$2.17; Norwich, 3d, S. S., \$5.00; Jewett City, A. C. Jewett, \$1.00; Jewett City, S. S., \$5.00; Norwich, Vineyard Workers, \$5.00; Deep River, Gleaner Band, \$10.00; Hartford, 1st, S. S., \$10.00; Fitchville, S. S., \$1.00; East Lynne, S. S., \$4.00.

MISCELLANEOUS, \$33.29. Nebraska Valley, Mrs. J. M. Williams, \$1.00; Calendars, \$32.29.

Total for Alaska, \$313.70.

GERTRUDE L. DAVIS, *Treasurer.*

Life Members.

NEW HAMPSHIRE. Nashua, Miss Carrie B. Mitchell.

MASSACHUSETTS. Springfield, Mrs. Abbie S. Russell, Mrs. Emma Watts Billings; Malden, Mrs. E. Jeanette Ferguson; Arlington, Lillian Goodnough, Wilkins; Tewkesbury, Mrs. Wesley B. Plummer.

RHODE ISLAND. Central Falls, Miss Cora Bell Thurber, Miss Annie Jane Sherman.

Precious Jewels.

VERMONT. South Windham, David Jenison Buckingham.

MASSACHUSETTS. West Newton, Eleanor Manter Jones.

CONNECTICUT. Packerville, Narcissa May Butler.

PRESIDENT MESERVE, of Shaw University, Raleigh, N. C., states that they are in much need of forty or fifty quilts and blankets for the use of students. Bedding of this character may be sent in barrels by express to his address.

THE Baptist denomination now has two missions in Alaska.—one for natives, the Orphanage at Wood Island, under the W. A. B. H. M. S., the other, under the A. B. H. M. S., for those drawn thither by the gold craze.

BE sure to mark all contributions designed for work among the *natives* of Alaska, "For Alaska Orphanage," and send to Miss Gertrude L. Davis, 510 Tremont Temple.

It is designed to establish a reading room for sailors, transients, and residents of Wood Island. You can help, if you will, by sending magazines and periodicals—the date matters not—and newspapers. These can be mailed, if marked "second class" on the wrapper, at four cents a pound. Books, new or second hand, can be sent eight cents a pound. Send all matter direct by mail to Kadiak Baptist Orphanage, Wood Island, Kadiak, Alaska.

THOSE who wish to help beautify our Orphanage premises could send in March, or later, flower and garden seeds, rose and berry cuttings, and roots, bulbs, and plants, etc. Indicate contents on wrapper, and affix one cent for each two ounces and send direct to the Kadiak Baptist Orphanage, Wood Island, Kadiak, Alaska.

Alaska Pictures.

MANY are inquiring for Alaska pictures. Our negatives are in California, and after my return in February, I can supply pictures, photographs unmounted—no two alike—at one dollar (\$1.00) per dozen. Write your order at once, enclosing payment, but do not expect the pictures before April 1st. Address, Curtis P. Coe, Fresno, California.

